WHAT IS NEW THOUGHT?

BY

CHARLES BRODIE PATTERSON

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WHAT IS NEW THOUGHT?

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The Living Way

BY

CHARLES BRODIE PATTERSON

AUTHOR OF "A NEW HEAVEN AND A NEW EARTH," "LOVE'S SONG OF LIFE," "DOMINION AND POWER," ETC.

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DEDICATED

To the Fearless Seeker after Truth, the One who seeks Truth solely for the Sake of Truth, who never belittles himself by pre-judging, but who with Unbiased Mind proves All Things and then only *Holds Fast that which is Good*

PREFACE

IN its material progress the world is moving faster than it has ever done at any period of the past. The science of the present is constantly opening up a new world through its many and varied discoveries. While the greater number of such discoveries are being put to practical ends and purposes, yet it is doubtful with all the advance made by science, and all the vast accumulations of wealth, whether man in his mind is as happy or as contented as he formerly was. While all the changes which make for his material well-being are taking place, his mental unrest seems to increase. Up to the present time many people have believed that through material accumulation mankind was to become satisfied, but the world of man's consciousness is larger than his outer environment. When his every need is satisfied, the unrest will continue because heart and mind will have to become as fully satisfied as man's physical nature before the unrest will cease. In the past people have believed in much that was untrue, and both mental and spiritual progress was retarded by false belief; and now, while to a degree their eyes have been opened so that they are no longer held in

servile bondage to the old, yet they have not sufficiently laid hold on the new to effect a true adjustment to life and its laws. Unrest must continue until greater light comes, and with its advent there will come peace to the mind and health for the body. The great lesson yet to be learned is this, that man has been equipped in every way spiritually, mentally, and physically to work out all his own problems, whether they be little or great, and through the doing of this to enter into the fullness of life. Through a knowledge of the truth a man may free himself from all kinds of bondage, whether it be the bondage of physical pain or disease, or the bondage of mind in which he may be to his own false thoughts and habits. A knowledge of the truth will show the way whereby each and every false condition in life is to be met and overcome. This book has for its principal object the throwing of light on the pathway of life in order to make it easier for people to overcome the unrest of mind and body, and to show that through inner knowledge one may become harmoniously adjusted to outer environment.

It is the firm conviction of the author that it is as easy to acquire and retain health as it is to live in a state of pain and disease, but this can only be achieved through knowledge and conformity to the laws of being. No one need hope to accomplish a

great work in life without a whole, sound body; therefore if one can have such a body through his own personal effort, how much better it will be thus to lay the foundation of his work in a thoroughly satisfactory way. Most people desire to be well and happy, but comparatively few know how to attain such an end. They think that it is usually to be gained through purely physical ways and means, and they therefore expend great effort in that direction without really reaping any compensating gains, while if the same amount of effort were spent in the development of one's own innate power, the result would prove in every case far more effective than any that could be attained in any other way. Our lives can become what we wish them to become, when we accept the lawful and the orderly way that comes from a recognition that intelligence and power are within man's own consciousness, and that the true legitimate outcome is an expression of perfect physical health and strength. Everything in life worth having demands some effort on the part of the one who would receive. We make a mistake when we think that we can get something for nothing. Sooner or later we must pay the price for all that we receive. The natural way is to give first and receive afterwards, so that if one earnestly desires health and strength, the best way to receive them is through making the

conditions ncessary to the receiving. In this book I have given many suggestions as to how the above ends may be attained. I have not the slightest desire whatever to destroy any one's faith, or to take away anything that has proven itself to be good in the past. I do hope, however, to show a way which if followed will make for still better things in life. Let me use this as an illustration: ships that sail the ocean have their sides and bottoms gradually covered with barnacles, and as these are ever on the increase they soon come seriously to interfere with the speed of the ship, so that after a time it becomes necessary to have the ship put into dry dock, when all the barnacles are scraped off so that she may be able to sail just as fast as she did in the beginning. Men and women are often in much the same position as the ship. The acquire desires and habits that should have no place in life; their minds become filled with thoughts that tend to retard real progress, such as thoughts that worry and make the mind anxious or fearful, thoughts and words that make for fault-finding and unkindness, thoughts concerning others of prejudice, judgment, and condemnation. All these are like the barnacles on the ship. If they are going to make real progress in life, then they must leave all these things behind them and acquire new ways and methods of thought and action. The

right way of doing is far more simple than the wrong way, because if we follow the right we shall not have two courses of action, one right and the other wrong, but only the one true way of thinking and doing everything. If the mind of man is as variable as the wind, so that one day the wind is warm and the next it is cold, there will come little of true rest or peace into his life. Some might urge that this is necessary in order to give greater variety to life, but the truth is life offers so much variety in all that is real, that we are only depriving the mind of that which would make for its highest good when we allow it to become engrossed in unreal thoughts and emotions. Wisdom, power, happiness, and health may all be ours when we let go of the unreal and lay hold with vital strength of mind and purpose upon that which is true and lasting. Our highest ideals can only be attained through consistent, persevering effort, and we should always remember this, that the ideal is there in order to be fulfilled and through its fulfilment to be succeeded by a grander and a newer ideal. This is the only way growth takes place in life.

For the encouragement of the reader who may not have realized as much of health and happiness as desired, let me say this, that in any new departure one may find it more or less difficult at first, but as time

goes by it will become evident that the things he is trying to do are much easier of accomplishment than at first seemed possible. There are some people who get it into their mind that the good things in life are intended for other people but not for them, that a course of action that would prove of the greatest help to another would not result in any marked benefit to themselves. This is a mistake; the laws of life will work just as much good for one person as for another. The whole question is only one of right adjustment. If we are adjusted in the true way, then we are bound to get the true effects. God does not give to one and withhold from another. The sun shines for all, the rain falls for all, and the results are only a question of how one is adjusted to one or the other. Everything necessary to a thoroughly equipped life is awaiting the individual who is quick enough to recognize it and to make it his own. All things are ours, but unless we are using the things which belong to us they will prove of little if any benefit to us. It is only through the use of all the possessions we have acquired that we enter into and acquire new and still greater possessions. Through the use of mental faculties the mind grows strong; through the use of all the physical organs the body grows strong. When we exercise our spiritual attributes, we grow strong in a spiritual way. As no

one can do this for us we come at last to see that it is of the greatest importance that we should do it for ourselves, and when we start out and take this course, then of us it may be truly said that we have consciously entered the pathway that leads to the life eternal.

CHARLES BRODIE PATTERSON.

LONDON, ENGLAND,
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PART I

WHAT IS NEW THOUGHT?

I

INTRODUCTION

I HAVE said elsewhere in this book that Law and Order are universal; that the universe responds to it, the whole as much as the part. No matter what phase of life we may examine into, we shall find neither chance nor happenings, but every action a response to definite law. There are many manifestations or expressions of law, but let it be remembered that they are all but degrees of the one supreme Law of life. When the white ray is broken up in the spectrum, we have the seven prismatic colours; so, when the great white Law of Love is broken up in human life, we get its varying degrees of faith, hope, joy, peace, gentleness—these are all differentiations of the universal Law of Love, manifesting itself in different ways and degrees, yet each partaking of the greater Law which gave it birth. An individual may respond to any one or even more of these lesser laws, without understanding other than a fraction of life; but he who

has entered into the white flame, the realm of the Law of Love, has entered into a knowledge of the kingdom of God—has entered into the central sphere, and has become one with God and humanity. Oneness is the great characteristic of Love; whatever we love we become one with; true understanding comes with love. It is not necessary to understand in order to see every difference pass away. The ultimate end of life is to love, not to be loved, although that follows as a natural sequence, but the greatest desire, the greatest prayer of life should be to love with soul, and mind, and body; to radiate love, as the sun radiates light. In the sunshine of love the mind knows no fear; sin and all its disastrous consequences have no place where love lives. Sin, disease, and death are only evidences of the lack of love in the life. Where love is there is life, there is intelligence; where love is there is the perfect fulfilment of all law; for man living in it has passed from death unto life, has entered into the glorious liberty of the sons of God. We take many and varied paths leading to this one great goal of human existence, but every path brings us in the end to the goal of the heart's desire. There are ways leading to it by the green pastures and the still waters, a gentle but an ever ascending way of life. There is also the way of storm and tempest; there is the

way through pain and sorrow; yet all ways lead to God and lead to Love.

Every soul has within itself the guiding star, the light that is to enlighten; this light is a divine spark of the living Love to lead us to, and at last consciously to relate us to the living Flame, the Love of God which passeth understanding.

All the way through the lowest life up, we are working out our salvation. We meet with what seems to be evil, with a continued resistance from forces both within and without; we resist and we battle with them; at times we are defeated, and again we overcome, but all along the way of life the struggle is going on; a struggle not only for the mastery of things, but for the mastery of one's self. Through all the seeming evil, through all the shadows of life, through all the sorrow and pain, there is a longing, an upreaching, that is never satisfied with life as it seems to be. It is realized that the life is not full, is not complete; it is lacking in harmony; that all these conditions as they come to be understood are seen to be only the passing, the transient; all to be left behind as we press on to the things which lie before. Every experience brings with it something of the pure gold; every experience leaves behind something of the dross of life; there is a divine alchemy working through it all, bringing

the good out of the evil, joy out of sorrow, and peace out of pain. All things are working together for good; but there is never perfect rest or peace, perfect knowledge or understanding, until we know of a certainty that we are under the dominion of the Law of Love. Only as this Law becomes fully expressed through us do we leave every contradiction of life, love, and wisdom behind. Only under the Law of Love does life become a glorious reality, a never ending day. When in our souls and minds we respond to universal love, we have consciously entered the great universe of etheric vibration, wherein the part is vibrating harmoniously with the whole. Every glory here is succeeded by a still greater glory, every joy by a greater joy; life is an unending song of beauty; colour and sound become so wonderfully entrancing that well has it been said that:—"Eye hath not seen and ear hath not heard, neither hath it entered into the heart of man to know of the glories that God hath prepared for him." But with the new life all things are made new; the love and the wisdom give to man a new consciousness, and this new consciousness is able to enter into and understand life in a way it could never have been understood by man's partial consciousness. Oneness is the key-note; every part is seen and known in its relation to the whole—a universe filled with a multi-

plicity of forms, but an all-pervading Spirit, both within and without, directing and controlling, through a universal Law of Love, each part and all parts of the great stupendous whole. So that the enlightened soul perceives that God and His creation is all there is; that in spirit we are one with God; that in our bodies we are one with all forms; that the Spirit within is God, and the body without is His handiwork; that whatever we possess or whatever we are comes from the One Giver of every good and every perfect gift; that whatever we are or whatever we may become, we can be nothing less nor anything more than a manifestation of God's love and wisdom. No matter on what plane of development we find life, it is a manifestation of Love. Every form is a symbol of divine power, all life and all forms responding to the universal Law of Love. If it could only enter into the mind of man that through Love he could accomplish all things; he could be what he willed to be; he could free himself from sin, pain, and death; he could be even as a God exercising dominion and power; he would forsake at once the little ways and means of attainment and lay hold on the everlasting ways of life; he would give up all, he would sell all, in order to enter into the possession of the pearl of great price. In a word, he would fulfill the whole law of life. The

spirit of Love would become the only guide that would lead him into the way of all truth, of all righteousness. In the spirit of Love there is perfect freedom to live one's life according to the divine Law that has been written into it. He would perceive the plan; he would bring the personal will into harmony with the universal Will so that he would become a perfect instrument, through him divine Love and Intelligence would work for the upbuilding of a new, a more beautiful world—a world that would express both God's love and wisdom; and man, the son of God, would be its builder; a world devoid of everything that is transitory; a world in which there is no more night, no more sorrow and pain, no more disease or death, but a world of eternal life and light; a world that is a real manifestation of Love.

CHAPTER II

A STATEMENT OF PRINCIPLES

THE Religion and Philosophy of New Thought has for its foundation Eternal Law.

Its whole structure rests on the Oneness of Life—God—Universal Life—Love—Intelligence—in all, through all, and above all.

A realization of the oneness of all life and its forms is the only key that will unlock the mysteries of both visible and invisible worlds.

All forms, whether seen or unseen, are manifestations of Love and Wisdom, symbols or expressions of Universal Soul.

One Life moves in all; one Law governs all; God and Man are essentially One.

"We live in God and know it not." This is not a matter of belief, opinion, or speculation, but the Eternal Truth, and he who is able to comprehend it enters into the life and liberty of a son of God.

New Thought, as opposed to Old Thought, takes the ground that the truth regarding life and its laws is not to be found in the study of phenomena, but rather in Man's inmost consciousness.

The Kingdom of Heaven is now. The Kingdom of God, the source of Power, is potential in every life.

The real quest in man's life is the search after and the discovery of his own Soul—for God lives and moves and breathes in every human being, even though we are all unconscious of it. "The spirit of the Lord hath formed us, the breath of the Almighty hath given us life."

> "Speak to Him, thou, for he hears
> And Spirit with Spirit will meet;
> Closer is He than breathing,
> Nearer than hands or feet."

Through Soul Realization, that is, through the use of Love and Wisdom, we come to know more of the Divine Presence.

We can know God or ourselves only as love and wisdom rule and direct us in all our ways, and such knowledge causes us to forego the purely personal will or desire and to enter into and live consciously in the life that is Universal.

"Foregoing self, the Universe grows I."

Only in the spirit of love and wisdom is Divinity realized.

"He called them gods unto whom the word of God came." When the same mind dwells in us that dwelt in Christ, we shall have attained unto the Unity of the Faith; unto the knowledge of a Son of God;

unto the measure of the fullness of the stature of Christ, having dominion and power over all things.

This to some people may be no more than a dream; to others a far-away vision; but to him who apprehends—who knows—it becomes a glorious reality.

New Thought comes to tell the world of to-day that God is the Father and Mother of all humanity; that all men and women are brothers and sisters; that only in this Oneness can Eternal Life be realized and death and the grave overcome.

The lowest elemental man and the greatest saint are members one of another; Jesus, the Christ, is our elder brother, brother as much to the so-called sinner as to the saint: all are joint heirs in the love and mercy of God which endureth forever.

Slowly but surely we are coming to understand the wonderful Gospel the Great Master taught nearly two thousand years ago: the Gospel of Peace and Good-will to all; the healing of the sick; the release of the captives; the recovery of sight for the blind; the setting at liberty of the bruised; the preaching of the acceptable year of the Lord—that year is here and now, for to-day is the acceptable time—to-day if you will hear His voice, to-day if you will hear the cry, "Come unto me, all the ends of the earth and be saved"—saved from every trouble and sorrow of our own making; saved from false desires and pains; saved from the vengeance of an

angry man-made God; saved to enter into the very heart of love itself and to dwell in the presence of Omnipotence, Omniscience, and Omnipresence: to know that God lives in us and that we live in God, and that we have no existence apart from the One.

New Thought stands for the Eternal Newness of Life.

Before it every unreality vanishes and every vain imagination passes away and only that which is real and eternal remains.

New Thought teaches that the attitude now held towards sin, disease and death is but partial and incomplete; that evil, as generally understood, has no place in God's plan; that in the unfolding of all the powers and possibilities which have been written into the life of man—as plan—there is always to be found a lawful and orderly sequence.

There are many stages in the development of consciousness through which man passes before disclosing fully the Divine Image and Likeness. At first all seems temporal and fleeting; change follows change in quick succession; form is created in order to be destroyed; death is as real as life; sin abounds as much as righteousness. This however is only the seeming, or at least the partial and incomplete. This is the consciousness wherein man seems to be alone, detached from God and separated from his

fellowman, fighting his battle of life, and everything that in any way interferes with his onward march—that march which is to lead him from earth to heaven, from humanity to Divinity—is looked upon as an evil thing: thus forces, men, and things become good or evil according as they aid or interfere with man in his early stages of development.

It is a transitory state but a very necessary one in human development.

New Thought declares that Fear is at the root of all, so-called, Evil: that all sin, sorrow, disease and death have their origin in Fear.

New Thought declares that perfect Love casteth out all Fear: that we have the God-given right, as sons and daughters of the living God, to be perfect, even as our Father in Heaven is perfect.

New Thought tells us to love and to live in the Eternal Now, to love and to live like true brothers and sisters, like true sons and daughters of God: to rule all things and to be subject only to the Law of God, the Law of Love, against which there can prevail no other law or laws.

New Thought tells us that to love and to serve is the highest prerogative in the life of man.

New Thought says with the Master: "A new Commandment I give unto you, that ye love one another," and teaches that the one who does this has

literally entered into the Kingdom of God; has become one consciously with God and man.

To such an one death and the grave have no terrors. He has overcome the world and the things of the world and stands triumphant. He has attained to the fullness of the measure of the Krishna, the Buddha, the Christ.

New Thought is not a church, a cult, or a sect. It recognizes no limitations of any kind, creates no barriers between man and man: it asks no allegiance to creed, form, or personality, and is as much for one race as for another.

It neither judges nor condemns but recognizes God as all in all and declares that throughout the vast Universe His Law of Love rules supreme and that he who lives in the Spirit of Love fulfills the perfect law.

New Thought stands for the Universal Brotherhood and Sisterhood of man, teaching that God created man and woman equal in their different spheres of life; that in the eternal Law of Life there is no respect of persons: that there cannot be one law for man and another for woman, but that both are amenable to the same law, that man in his laws should seek to have them conform to the higher Law, so that equal justice and equity should be meted out to all alike.

New Thought teaches that one may acquire knowl-

edge in many ways, through precept, example, experience, but that the ultimate authority of life is that Light which is within each man's own consciousness, that Light which is to enlighten every man who cometh into the world.

New Thought declares that the golden rule, as enunciated by the Founder of Christianity, is a statement of eternal Law: that "whatsoever ye would that men should do unto you, do ye even so unto them;" that we live in a universe of cause and effect, and that "whatsoever a man soweth that shall he also reap."

New Thought teaches, as did the Nazarene, that the Son of Man has power on earth to forgive sins, but that this power should be carried to its ultimate fulfillment in the healing of the sick.

New Thought teaches that health, happiness and success in life constitute the legitimate birthright of every child of the All-loving Father-Mother God, and that through knowledge of, and conformity to Divine Law, one enters into his real inheritance.

New Thought teaches neither future punishment nor reward other than that the individual rewards or punishes himself as he conforms to or opposes the Laws of Life, either consciously or unconsciously.

New Thought does not come to supersede or to destroy the Christian faith as presented to the world by its Founder. It is not in any way at variance with

the spirit of Christianity, but simply seeks to fulfill the vital truths that Jesus taught 1900 years ago. It desires to re-present the great fundamental truths that Jesus not only taught but lived, and to show that what is needed to-day is not so much a theoretical as an applied Christianity: that living the Christ life is not mere conformity to creed or form, but being animated by the same Spirit, and through loving service to one's fellow-men demonstrating outwardly the truth of the inner Spirit.

New Thought recognizes that all people and all their religions are in different stages of growth and evolution, and that every stage in human development being a necessary stage, should be recognized as such; therefore, New Thought does not make war against any religion. It recognizes the absolute right not only of religious bodies but of individuals to work out their Plan of Life according to the knowledge they are in possession of. There can, therefore, be no spirit of judgment, controversy or condemnation of any other body of people, even though they are in apparent opposition to what New Thought teaches.

New Thought recognizes the right of every man to live his own life in accordance with the highest dictates of his own mind and conscience; that where there is truth, there of necessity, must be freedom.

New Thought is man's real Declaration of Independence, his becoming a free man through a knowledge of the truth that always and at all times makes for the true freedom of life.

CHAPTER III

THE UNDYING IDEAL

MAN is the representative of God on earth. He unites within himself a part that is of the earth, earthy and a part that is of the heavens, heavenly. Like the giant oak that stands alone in the open, battered by wind and storm, sending its roots down deep into the earth in order that it may retain its existence as a form, a thing with life and power, man through the physical side of his nature, lays hold on the things of the earth and uses the earthly as a means to an end. The oak is concerned in developing the Plan that was written into the acorn. A small part of the oak lives in the earth, but the greater part is living in the heavens. So man, in working out the Image and Likeness, draws a certain amount from the outer world, but his greater nourishment comes from the mind and spirit within.

The sun with its vivifying power gives light and warmth, and because of this light and warmth the tree grows. Drawing to itself the very light and energy of the sun it becomes, as it were, one with

the sun, the light and energy of the sun living in the tree, and the tree enveloped from without by all light, and all heat, and all energy.

Man, like the tree, is drawing his Spiritual energy from the great Sun of Righteousness. Divine Light and Energy are entering into his life, and he in turn is being bathed in the great ocean of Spiritual Life and Light, and Love.

In the tree there is the constant pressure of the life that is resident at the center ever making for a larger and fuller expression; its form fitly represents its inner power. In the life of man the Love, with the joy, the faith, and the hope that pertain to it, is continually pressing from the center, expanding the mind, strengthening and making whole the body.

We say that the tree is evolving, that the man is unfolding, and that both are in the process of growth and development. What causes the evolution of the tree or of the man? What but the life-forces that are continually pressing outward in their effort to give form to the perfect Ideal, the Plan that has been written within. Universal Will, Universal Purpose, Universal Action unfold alike in the tree and in the life of the man. Nothing can stay or hinder the expression of the Plan.

The winds toss the tree from side to side; the

frost, for a season, may cause the life-forces to retreat to the roots of the tree, but when the sun shines and the spring returns, the work of growth and evolution goes on. All the strain caused by wind, storm and frost was only the opportunity offered to the tree to test its strength. The pressure of environment and all other apparent adverse influences were simply the necessary conditions for man to grapple with, and grow strong mentally and physically in the overcoming.

So it is in the life of man. There are seasons when the pressure of environment, the action of which seems hostile, apparently suspends all activities making for growth, and all that was living seems as though it were dead. But the spring-time of the Spirit returns; life is renewed by the presence of God, and the growth, the evolution goes on ever outward but ever upward. Into the tree, into the life has been written the perfect Plan, the absolute Ideal of what both must become. There can be nothing short of this, there can be nothing less than this in the outer expression of the growth of both. The stalwart trunk of the tree, sending out its great overhanging branches covered with a wealth of foliage, fills the mind with a sense of strength and beauty—a strength and a beauty that are not of the earth, earthy; but which stand representative of

the Spirit which lives in the tree and of which the tree is the full outer embodiment.

There is a something about the man who, pressing heavenward, has attained to a God-consciousness, that suggests divinity shining through the eyes of humanity; an expression of the Spirit of God, the only animating force in the life of man. Yes, the storms and the winds of adversity may beat upon the life of man and, for a time, the mists and the fogs too, may shut out the everlasting Sunshine; but it will be only for a day, for a season, because the spirit within man is ever aspiring to reach out of and beyond all clouds, and all mists, to get away from the shadows and enter into the perpetual sunshine of God's Love and Wisdom.

Higher and higher grows the tree, greater and farther-reaching grow its branches; its trunk is ever becoming larger and larger, and its roots holding on firmly to Mother-earth until all that is in the Plan can be realized, until the tree has attained everything that it is possible for it to attain, everything that it is possible for it to express—the full measure of the Plan, the full expression of the tree in all its perfection of form and beauty.

Man likewise in attaining the Christ-consciousness, still holds to the earth until every lesson, everything that the earth has to give to his life is under-

stood, until everything in the world in which he lives is made subject to his own growth and development—a reaching-up yet ever-expanding that grows more and more into the heavens and yet becomes better and better adjusted to all its earthly environment, so that the earth itself is beginning to take some of the radiance, some of the beauty that has disclosed itself in the life. At last touching, beautifying, uplifting everything, this life-giving Spirit in man becomes a transforming power to create out of its inner heaven a new earth, an earth wherein the law of God is as perfectly fulfilled as it is in Heaven, and man reaches the full consciousness, the true measure of a man on earth, and discloses the divine Plan that was conceived in the beginning.

With all this attained, shall the end come? Shall the tree that has grown to its fullness and completeness perish and return to the elements? Shall the man who has realized something of the Omnipotence and Omnipresence of God return to the earth and become of the earth, earthy, enter into the elements and for ever pass away? No, the tree and the man live on; both express perfect ideals. Forms may change, forms may pass away, but the ideal lives forever; and the highest ideal attained either by the tree or the man is only the beginning, as it were, of new ideals yet to be attained; and every ideal sooner

or later must be fully and freely expressed. There is a continuity of ideals, there is a continuity of expression. Ideals are ever growing, ever expanding. One expression passes away only in order to be followed by a still greater expression. Life is a never-ending succession of ideals and expressions. We pass from one height of glory to still greater heights of glory.

The ideal man was not made for the universe, but the universe was made for the man. "In my Father's house are many mansions." For the glory, and the wonder, and the beauty of this earth is one thing; and the glory, and the wonder, and the beauty of another world is another thing. One octave lived will be followed by a still higher octave of being. Man is ever tending from that which is little to that which is great, and from that which is great to that which is greater. There is no greatest; there is no ultimate, only eternal progress—eternal progress with its ever ascending scale. Now is eternity. There has never been beginning or ending, only Life, Love, Wisdom; only Plan, Ideal and Expression. The way of God is from everlasting to everlasting.

In the great Forever God creates. In the great Forever is the Word. The Word that is with God, the Word that is God, is that Word which was written into the soul of man before the beginning of

worlds, before the beginning of things. That Word was the Image and Likeness of God. That Word takes in all that is conceivable to us at the present, and all that is inconceivable. The Word that was without beginning and ending, which was with God and which is God. For God and man are one, one Spirit, one Life, one Intelligence, in all, through all, and above all, for God ever works within the life of man to will and to do.

Man in his unfolding passes through more stages than anything or everything below him in the scale of creation. In his subconsciousness is contained countless ideals that have already been expressed. In his soul lie latent countless ideals yet to be expressed, ideals as yet that are unknown and unrealized.

Being born into this world, before taking up, as it were, a new life, there is a recapitulation of all the ideals that have been expressed in the past. It is as though it were necessary that the past achievements should be repeated in order to reinforce the mind for the greater achievements yet to come, the greater things yet to be accomplished. All the old ideals are there in consciousness and are lived over; and even while this is being done, new hopes, new desires, new plans are taking form and the work of a new creation is already beginning. For ideals are born only in

order to be made manifest, to take form. They are the children of heart and mind that are yet to be embodied and take form on earth.

Everything in life shows us that the ideal exists first and the form last; that man works as God works, from the inner to outer, from ideal to expression. And with the coming of a new ideal, there can be no real satisfaction in the life until it begins to take form on earth. The greatest joy comes through the greatest power to express. Expression is an act of creation.

Man, as a child of God, inherits both the creative heart and mind and though for a time, unconscious of such inheritance, he nevertheless begins to use it in a feeble way even in the elemental life. As a larger consciousness comes to him, his outer work is ever improving. Repeated effort after expression is constantly giving more perfect results. Through realizing more of the soul-vision, his mental vision expands, and greater ideals are constantly being projected into outer consciousness.

In this way man is slowly creating his world according to a divine Plan. This creation is a continuous process, but it has varying degrees of intensity. It has its spring-time and autumn; it has its summer and winter; but all serve their purpose and something is to be gained from each.

The world at present is in a new spring-time. Its people are much in the same condition as is nature in the earth's spring-time. Everything is in a state of motion; each day brings fresh changes; there is mystery all around. The buds on the tree of Life are swelling, but as yet we cannot tell what the leaves are to be. There is anticipation, unrest, a longing and a striving after something which seems almost intangible. The ideal is as yet only in the early morning; the sun has, as yet, not appeared. Nevertheless the shadows of night are passing, and with each succeeding moment there will come increasing light.

But the mists and the shadows exist all over the lower parts of life's landscape. On the hill-tops there is the brightness and the glow of the coming sun, which is yet to flood the whole earth with light and beauty far beyond what the vision of man has yet been able to perceive.

No one should deplore the world's unrest. The great world is in a state of travail for the birth of still greater ideals. It is the Spirit of God moving on the face of the deep, stirring all souls into a new activity. The spring-time may prophesy but dimly of what the summer-time and later, the harvest, shall be. We may not know the full outcome, but we do know that the great unrest must result in

great activities, and great activities can come only through new and living ideals. It is the same with the nations of the world as it is with individuals. The longing desire brings its own fulfillment.

All over the world battles of one kind or another are impending. The nations that have been asleep for thousands of years are waking up. While we must deplore the strife that is going on between nation and nation, and between mass and class within each nation, yet we must not be deceived by the appearance of things or think for a moment that there is any retrogression to the savagery of bygone ages. No, there is something larger taking place, something fraught with a greater meaning than has ever taken place in the past. It is the great struggle for freedom, for justice and equity, and the world is really awakening to a new order of things.

The old order passeth. War, revolution and bloodshed still prevail, but there is an ever-increasing army the world over, which is making for peace, and is causing its influence to be felt world-wide; and it will not be long before the purely physical way of settling disputes between nations, or between bodies of people within nations, will be entirely done away with. This twentieth century will see an end of all physical war.

All this war, revolution, and unrest means only

that the world is passing through its darkest hour, the hour just before dawn, the great final clash between the real forces of good and the false forces of evil; but as the light grows on apace the good must triumph, the light must overcome the darkness, the good must overcome the evil, and out of chaos must come law and order, peace and good will.

The last twenty-five years have been prolific of great changes but far greater changes are near at hand. Materialism has had its day. There is no longer a materialistic science. In its quest after knowledge of God, science has outstripped the Church, but even the Church is coming to see that, if it would live and be a power for good in the world, it must adopt new ideas and express those ideas through new ways and means. Men and women can no longer be held in bondage to obsolete creeds or beliefs. Their lives can no longer be limited by dead forms and ceremonials.

The new religion of life is to be a vital one, inspiring the hearts and minds of men to true, unselfish effort, not for the good of any one sect or even nation, but for an all-embracing good that will make for the uplift of humanity as a whole.

A few men and women the world over are beginning to realize the great Brotherhood of humanity; that all nations and all people are members one of

another; that all draw their life from one Source of Life; that all are guided and directed by a Supreme Intelligence, and that with this Life and Intelligence there is no respect of persons. People who are realizing this the world over become the standard-bearers of new ideas that shall revolutionize the whole earth. Every true ideal sooner or later must find its expression; every true ideal held to by its followers, becomes a mighty magnet to attract to it still other followers, and with each new accession the magnet becomes more powerful.

It is a much more easy task to fight and to destroy an army of men than to fight against living ideals. The ideals of the crucified Jesus appeal to more people now and have greater power now than when He in the body proclaimed them, and His ideals are many thousand times more powerful for good to-day than they were nineteen hundred years ago. Indeed it may be said of a very truth that He lives more in the world to-day than He did when He walked in the streets of Jerusalem nearly two thousand years ago. You may destroy the bodies of men but their ideals live on.

It may seem like a contradiction to say that there never was a time since the birth of Jesus when His Gospel of peace and good-will had such a strong hold in the hearts and minds of people as it has at the

present; nevertheless at no time in the last two thousand years, have such a large number of people worked so earnestly and fervently for the peace of the earth as are thus engaged in working at the present moment.

The nation that is true to its highest ideals has a far greater protection than any army or navy could give it. It is protected by eternal laws and must, of a necessity, continue to remain one of the greatest among the family of nations. And the individual who *lives* his ideals according to his best light, is the one who is going to get a far greater degree of satisfaction in life, than the individual who sees and yet fails to *live* them.

Living the ideal by a nation or an individual brings its own reward. Failure to live it, brings also its own punishment. All condemnation and judgment, whether of nation or of individual, is meted out because of failure to give expression to the living ideal. Ideals come into being only in order to be lived, in order to be expressed. Living ideals will conquer the world in a way that Alexander the Great was never able to conquer it.

Forms change and pass away. Great ideals live on for ever.

CHAPTER IV

MAN'S POTENTIAL POWERS

THERE are powers and possibilities latent or potential in the life of man, far beyond any that he has as yet developed. For we should understand that man is, as yet, only in the infancy of his development. In his upward trend, the way has been long and hard, experience having been his greatest teacher; he has thought of himself as being subject to environment, circumstances, and almost everything else; he has longed for greater power in order to enjoy greater freedom. At first he thought that he should acquire the needed power through physical ways and means; that the forces he wished to invoke were all external to his life; but experience is showing him that what he has sought for so long and so diligently, is to be found only within his own conscious life. So a new quest is begun, a new search after the Holy Grail—the life-giving cup, for the Living Waters are found *within*, and to him who is athirst let him take of the Waters of Life and drink freely.

Slowly but surely man is coming into his rightful

inheritance, his true birthright. Slowly but surely he is gaining the true mastery; henceforth he is to be the master, not the servant, in the world in which he lives. All must yield—everything must become subject to him; his body must respond to every new vibration of mind and soul; his body must become a perfect symbol of a perfected consciousness. Weakness and disease of body are at best only transitory conditions in the life of man—the contradictories through which man comes to know that only health and strength are real.

The enlightened mind will discard false desires and overcome old habits; and all sense-desire will come under true mental direction and control; there will be no over-indulgence in eating or in drinking; neither will there be any excess in any other direction, for the thoroughly poised mind can never express itself in anything which savors of intemperance. In a natural way everything in life should have its true use, but nothing should ever be abused or put to a false or an unnatural use.

The body is what the mind makes it. The thoroughly enlightened and self-controlled person knows that this is so; and he knows too, that the body is at best only a temple for mind and soul, but a temple that should be beautiful and symmetrical in form, as well as strong and enduring in construction; that

this temple is an outer expression of thought and feeling; that it symbolizes both what the man feels and thinks, whether it be good or ill.

In the past we have written into the physical organism all our superficial emotional life. The mind has been filled with fears and doubts; fear and doubt not only paralyze mental activity but dissipate physical vitality. These two false emotions, which mother a brood of kindred spirits, poison the mind, and this in turn expresses itself as physical poison in the body, bringing disease and disintegration of the body in its wake.

Fear is really at the bottom of all our troubles, be they mental or physical. We are afraid of people; we are afraid of our environment; envy, hatred, malice, jealousy, pride are a few of the many false emotions engendered by fear. If we allow these false emotions to control us they will interfere with our every success, blighting, hindering and preventing us from what we might become. Fear is a state of mental darkness, wherein we are unable to perceive anything in its true proportion or its right relation. It acts like the clouds that come between the earth and the sun shutting out the light, and thus it comes between our minds and the indwelling presence of God, so that the things we would not we do, and the things that we should do are left undone.

Fear is the nightmare of the mind, and to give it reality is to bring us in bondage to it. We are bond-men and bond-women so long as we are under its blighting sway.

Only as the light of truth and the presence of love find abiding places in our mind, shall we be able to overcome the shadows of fear and leave them far behind. For be it known that, pressing steadfastly toward the light, *all shadows are left behind.*

The great man or the great woman can be great only as they are free. When one has entered into the real freedom of life, every fear will have been dissipated; and life will become filled with a beauty and a harmony never known while we were in a state of bondage to unreasoning fears. A life may be filled with an ever-increasing wonder and glory, an ever-increasing joy and peace, when the Spirit within us is realized as the controlling factor in life. We can, if we will, come consciously under the law of the Spirit of Life, and free ourselves from the old law of fear which resulted in sin and death.

The old law was not a divine or a God-made law, but a law of the carnal or partial mind, a state of consciousness which is partial or incomplete. It was consciousness which had solely to do with man's objective life, that he perceived through his sense-nature, and afterwards thought and reasoned about.

This made the mind of the flesh or the mind of the world, but not the mind of the Spirit; this is but consciousness into which fear, sin, and death enter. In this mind everything is changing; all people and all things are transitory; death is as certain as life; sin abounds more than righteousness; disease is as natural as health; "for the carnal mind is at enmity with God and is not subject to His law, neither indeed can be." "For when that which is whole is come, then that which is in part shall be done away."

With the coming of the consciousness of the law of the Spirit of Life, old things and old conditions pass away and all becomes new. Life is eternal; health is a natural condition; worries, difficulties, sorrows cease, we have passed from death unto life.

It may seem strange to some that a new order of feeling, and a new way of thinking and looking on life, in fact a new consciousness is going to destroy every evil and every discord of the past and bring soul, mind, and body into conscious peace, joy and health; and besides making mind and body whole and strong, that it is also going to beautify and transform all nature, so that our environment, instead of exerting too great a pressure, will become to us an abiding source of pleasure and happiness.

Yes, the dream of the alchemist, the vision of a

St. John or a Swendenborg shall become realized in our daily lives. Let it be known that the most wonderful dreams or visions that have ever entered into the heart or mind of man are capable of perfect realization, of perfect fulfillment. When we were carried to and fro by the consciousness of the carnal mind, we were under countless limitations. Under the sway of the law of the Spirit of life there is not only freedom, but there are also opportunities and possibilities on every side awaiting only our recognition—powers and possibilities which, in their using, will open up for us a life that shall be filled with a wonder and glory far beyond any conception that we have been able to picture in mind or to realize for ourselves in the past.

In the past, through ignorance, or rather through lack of understanding we have done many things in wrong or mistaken ways; in the future, we shall not even make mistakes, because then we shall not only understand life's laws, but we shall know that all our happiness is to come through obedience to them. We shall not do some things well and neglect other things, but all will be done in that lawful and orderly way that will make for perfection in everything. Those who think that perfection is unattainable I would refer to the Master's words:—"Be ye perfect even as your Father in heaven is perfect." Inner

perfection, be it remembered, is always evidenced in outer act. The outer act is a symbol of inner thought and feeling; the kindly smile, the friendly grasp of the hand, the sympathetic look are the outer visions of inner realities.

If the body gives response in ways like this, then the body responds in every way to mind and soul. What we have said about the superficial consciousness of fear as producing poison, we will affirm doubly over, in the case of love, and faith, of hope and joy, namely, that they produce health and strength-giving qualities far, far in excess of any or all superficial emotions which weaken or disintegrate. This will be so thoroughly understood in the near future, that no one will resort to any medicine or to any physician no matter to what school of physicians he may belong.

People who at present believe in mental healing, and who use it in preference to materia medica, will know that the Healer is within their own consciousness; that the faith and joy in them will make for both mental and physical health so that such a thing as a diseased body will be literally unknown.

At present we waste a great deal of sympathy over people who are sick and diseased; this sympathy never strengthens or uplifts. All pain and disease are evidences that the life is not being lived

in conformity with its laws, or that one is unconsciously or willfully disobeying the law.

The time is coming when people will be ashamed to be sick, knowing, as all will then know, that sickness is an expression either of ignorance or of willful disobedience to all the laws of life. The present satisfaction that people get from talking over and magnifying their ills to others will be a thing of the past, because people will no longer receive the morbid sympathy that now the sufferer covets so eagerly; and diseases will not be transmitted from one person to another as they are now, simply because the sound, but really weak-minded person becomes negative through his morbid sympathy, and in this state takes on the mental and physical conditions of the sick person, thus becoming a mere reflector of other people's false thoughts and feelings.

Each person will make his own adjustment to life; he will know exactly what he wishes to do and how to do it. He will become simply a reflector of the strength, the health, the happiness of humanity; and while receiving in this way, he will in no degree lessen to others what he is receiving from them. We know that, in catching another person's cold or catching a disease of any nature from another, one does not lessen to any degree in the other person the disease caught from him; on the contrary, the

disease has simply increased and widened its scope. Now that which holds good in a false way is really more certain in its action in a true way. Whatever we may draw from another life that is good and true, while enriching us, in no way impoverishes the giver; but if we would continue to reap its benefits we must give of it just as freely as we have received. Good comes into the life only in order to be used; in order to be retained and the supply increased there should be a constant out-flow, because without it there can be no constant influx. "Give and ye shall receive."

We should also know now that there is a far greater and truer contagion, whereby receptive minds acquire mental hope and uplift, physical health and strength from the mentally and physically strong, than people are conscious of. Nearly everyone has had the experience of having been brought in contact with some bright, joyous, strong mind, and of having felt its influence for hours and perhaps days afterwards. Such a person is continually sowing the seed of hope and joy, of health and strength; and yet in no way is he the loser, for while he gives out freely and spontaneously on one hand, yet on the other he is receiving in as free and spontaneous a way because of his giving.

To the mind that is fully alive, new possibilities are continually awakening, possibilities that can be

actualized through untiring, intelligent effort. No desire, no aspiration that enters into the mind of man is incapable of expression. We but limit ourselves when we talk of the impossible. All things are possible. The most wonderful ideal is capable of being expressed. As sons and daughters of God, all things are ours. Everything awaits only a realization on our part. We are to possess all things, but not to be possessed by them. Our possession is not to be of that kind which hoards up, where it is of benefit neither to one's self nor to any one else, but of that kind which we use freely, not only for our own good but for the good of others. Everything is ours, and everything is ours *now*, so that there is no need of storing up for a rainy day. Such storing up shows that we are depending rather upon our own resources than on the great Universal Giver.

Surely the story of the children of Israel in the desert, who day by day were fed by an ever-fresh supply of manna, teaches us this lesson, for when those who were not satisfied with the supplying of their daily needs, collected more than was necessary, it was found that, on the morrow, it was not fit for food, and the gatherer's labor had been lost.

A part of the Gospel of the Nazarene was that we were not to hoard up worldly riches; that we were to take no anxious thought for the morrow; that

God was more willing to give than we to receive; that it was only a question of putting ourselves in right adjustment, when every inner and outer need would be supplied. The hoarding up indicates a crystallizing state of mind, a centering, a concentration on material things. Why should any one do this? Will not the great Father provide as much for our future wants as for our present needs? Does not the storing up only add to our responsibilities? If we have in our hands vast possessions, are we not accountable to God and man as to how those possessions are used? We may think that we are caring for the generation to come, but in doing so, are we not trying to usurp the Divine Power? We are told that every good and every perfect gift is from God, that the whole wealth, whether it be outer or inner, resides in the One who said, "The cattle on a thousand hills are mine."

He who, day by day, uses soul, mind, and body to their full capacity will never know a material want. "The earth is the Lord's and the fullness thereof," and this fullness is always awaiting intelligent thought and effort so that one's every need may be met at any time or all times. "He that putteth his trust in the Lord shall not want any good thing."

When the world comes to see that real riches and real possessions are found within, and turns with

the same strong desire for the acquisition of the inner riches as it now possesses for material things, then it will not be long before God's kingdom shall be made manifest on earth.

CHAPTER V

REAL AND UNREAL EMOTIONS

IT is much easier for one to retain health and strength of body than it is to regain them. The ounce of prevention is always worth the pound of cure. Forethought saves us from many mistakes from which afterthought, be it ever so wise, cannot save us. The afterthought may save for the future, but the forethought saves in the present. If I seem to dwell on the negative side of life for a little time, let it be understood that I do this only in order to make a contrast. The negative side I use only as the background to make the real picture of life clear and distinct. We should know the negative only in order to replace it by the positive. We should know of ignorance only in order to make it knowledge; we should know of disease only in order to make it health. The negative side of life has to do with the outer darkness. Ignorance, sin, sorrow, pain, disease are nothing in and of themselves, only seeming conditions to be overcome by the light of truth; and yet, even the seeming conditions are endowed with power, and the mind of man becomes filled with fear

concerning them, a fear that as we feel it, involves both mental and physical torment. There are many false emotions, there are many negative-thoughts that we endow with power which they do not possess. But because we believe in and fear this supposed power, mind and body are acted upon much the same as if the power were a real one, and all the false thought-pictures conjured up by the mind, as well as all the unreal emotions, picture themselves on man's physical organism till it stands as representative of pain, disease and death rather than the true representative of harmony, health and life.

We are continually serving two masters when we should be giving loyal allegiance to but one. We seem to be swayed between two forces; at times the force that makes for good and at other times the force that makes for evil. There is one force and one alone; and that force is ever making for greater light; for greater knowledge, for everything that will bring health and strength to the world. The whole question is one of relation, of adjustment, of adaptation. When we learn to see and to know aright, then we shall act aright. Every false thought-picture, every unreal emotion can be overcome, can be replaced by a true thought-picture, by a real emotion. A real thought-picture, and a real emotion bring with them renewed light and

power to dispel the false. It is a question, too, of overcoming; overcoming the darkness with light; overcoming the ignorance with knowledge; overcoming disease with health; overcoming weakness with strength.

Fundamentally one of the greatest mistakes in the way of life comes from looking at ourselves as sinners, out-casts from God, children who are in rebellion against the Father, when the real fact is that we are as yet able to see in only a limited and partial way. We are lacking in knowledge, the knowledge which comes only through living life. In so far as any of us have traveled along life's pathway, though we may have erred in our judgments and suffered from so doing, nevertheless, whatever we have gained is only that which is good, that which is lasting. Whatever we have gained has been done in spite of our sins or mistakes, and to the degree that we have made progress, we have left the sin and ignorance behind. Man is ever pressing steadfastly toward life, toward a knowledge of truth. All his sins and all his mistakes, when seen and understood in their right relation, have only been stepping-stones to greater knowledge, to truer understanding. Man is neither a worm of the dust nor a miserable sinner. He has never been and never will be one or the other. But believing himself to be both, he has tried to play

the part. His effort to do this has brought the experience, and the lessons flowing from such experience, were necessary to show him a better way. As in the parable of the Prodigal Son, while going further and further away from love and light, yet he never loses the consciousness of the Father and the Father's home. In man's deepest and darkest night there is still the consciousness and desire for light, and with the coming of the light will a fuller appreciation come because of the time when there was absence of light. As we meet every unreal condition in life and overcome it, we leave the unreal thing behind. It can no longer hinder or hamper the life, and so, in going steadfastly toward the light, we are leaving all the unreal shadows behind. We have been made unhappy, discordant, and sick because of the shadows, the shadows that were cast before us when our backs were turned to the light, when we were looking down instead of up. Standing in the light and looking up we become unconscious of shadows.

The battle that each and all of us are fighting is made up largely of the enemies which live in our own household. We might call them the ghosts of false thoughts and unreal emotions. These ghosts have many names and seem very real, but they live only in the night, in the darkness; they can only be seen

when the light is absent. They have nothing to do with light, with love, with truth; and with the incoming of light, love, and truth they are seen no more. The mother of the whole brood is known as fear, and the father is ignorance. The elder children are called by such names as hate, anger, malice, envy, jealousy, doubt and despair; while the younger ones are worry, anxiety, fault-finding, carelessness, heartlessness; in fact, whenever you find the syllable "less" in any word, it bears a close relation to this particular family. The children of light use the syllable "full"; faithful, healthful, beautiful. So you will see that the real, the living entities always express fullness, while the others always express lack. They are all less than they should be, faithless instead of faithful. The introduction of any one true thing means the instant expulsion of the false thing, but because at one time or another people believe and give reality to the unreal ghosts of their own minds, they apparently suffer quite as much as if they were real; and so on the body we have the shadows coming in turn from these unreal things. We say that the body is in pain, that it is diseased, that the different organs of the body do not function as they should, that the blood no longer circulates evenly to all parts of the body, and that in its circulation it is carrying poison instead of health,

disintegration instead of creative energy. Then we resort to all kinds of ways and means but the right ones to overcome this outer physical condition, little thinking, perhaps, that we have set in motion all the causes that have produced the pain and disease of the body. What remedy, what potion must one take to overcome fear? What medicine administer for ignorance? What surgery for anger or hate? Says the medical man, let us overcome the poisons in the system by the introduction of still other poisons; and sometimes, when inflammation exists, the surgeon says: let us take away the organ in order that the body may be made whole again. But when the organ is removed, the body has become something less than it was before and so is never able again to function in the way the Creator intended it. Blind leaders of the blind, trying to overcome darkness with darkness, trying to fight shadows with shadows. There is something within the life of man that will overcome all his mental darkness; there is something within the life of man that will overcome all his bodily pain and disease. But if a man's enemies are of his own household or of his own making, he has also God-given attributes of soul and faculties of mind able to meet with and overcome any or all enemies. No matter how much the body may suffer man can bring strength out of weakness, health out of dis-

ease, joy out of sorrow, just as soon as he turns to that Light which is within him, that Light which is to enlighten every man that cometh into the world. When the Light shines, then there are disclosed the real children, the real friends of one's household. If fear has torment, love casts out all fear. If ignorance seems to be a barrier to progress, then remember that ignorance is only mental negation and is possessed of no power other than we give to it. With the incoming of wisdom, ignorance is gone. Love and Wisdom will banish every enemy that man may believe himself to be afflicted with; Love and Wisdom bring with them their true followers, faith, hope, joy, peace, understanding, gentleness, goodness, kindness; each one a worker to uplift, to strengthen, to give comfort; each one a helper to bring victory out of seeming defeat. And with their coming the whole life has become renewed and quickened, and the body is prompt to respond. All the poison in the blood is eliminated; every organ of the body functions in its natural way. The body then knows nothing of weakness or pain, only of an ever-renewing health and strength, and becomes a perfect organ to fulfill whatever heart and mind require of it. Does it sound like a fairy story? Then let me tell you that it is a true one, but true only to those who are willing to accept it as true, and in

accepting act it out and believe in it as faithfully as they ever believed in the old law of sin and death, of fear and hate, of weakness and disease. Man cannot serve the old law of sin and death, and the new law of the Spirit of Life. He must make his choice; he may serve one but not both. He cannot divide his allegiance between the two, but has power within himself to decide as to what his choice shall be. For a season he may serve the old law and reap all the pain and sorrow from so doing, but only for a season, because each experience acts to show the futility of this prostitution of mind to some ignoble purpose. Each false emotion that cuts off one's light and devitalizes mind and body, contains for the individual a lesson just as real as that which the child learns who thrusts his fingers into the fire. All our experiences are lessons. Out of the lessons come knowledge, and knowledge eventually becomes transmuted into wisdom. Nothing is lost; all that is called evil serves its end; everything has its place and its meaning in the eternal Plan. The people who sit in darkness, are, to some degree, longing for the light. The people whose bodies are physically diseased are longing for help, and this longing or desire is the first step towards the light, towards health. So it makes no difference where man is in his varying stages of development; that which is

least developed will become more developed; that which is highly developed will meet with a still greater development. In life everything is growing; everything is pushing upward, demanding more light. And while at times the darkness seems a never-ending and an increasing darkness, yet the darkest night of human understanding has its dawn just as surely as night is followed by morning. And just so surely shall man also come into the light of an everlasting day.

Let no one be discouraged because they feel themselves unequal to live all they are able to perceive in this new way. Every honest endeavor, every effort no matter how small, if made in the right direction is going to bring good results. When new desires and aspirations enter the mind, they are confronted by the old desires and by habits established in the past. This is the battle ground wherein the victory is sometimes on one side and sometimes on the other. This is the place for testing one's strength, and with each victory of the new over the old, there comes not only added strength but a new hope, a new courage that makes one feel able to do still greater things. What matters it if one meets with a momentary defeat? The defeat should become only a means of pointing out some weakness or some mistake to the end that one may be better

equipped on renewing the battle for real dominion.

Never let the mind become despondent or doubtful about ultimate success. Hold persistently to the ideas that you can and that you will become all that you wish to become. One should never allow oneself to be deceived by thinking that there can be any other way to physical health and strength, or to mental growth and development than that which comes through one's own effort. Others may show us or tell us how effort can be best directed, but no one can make the effort for us. When we come to know the truth of this we shall see how useless it is to shirk, or try to avoid doing that which we must all know is to be done sooner or later. Procrastination makes everything only more difficult of performance. The doing of a little and the doing of it well is always adding to that which goes to make the completed whole. We are always a little nearer the goal, a little nearer a realization of our ideals.

The desire for physical wholeness is the starting point towards health, but all desire must be united with effort. When we desire anything, we should set mind and body to work in getting that which we desire. The body is not going to get well simply because we desire it, if we are putting forth no effort to that end. Thoughts of weakness, thoughts of disease, or of any or of all other kinds of discordant

thoughts, can never make for a whole, strong body, no matter what the desire may be, so long as the mind continues to be actuated by such thinking. The body, being only the negative on which the mind's pictures are reflected, must necessarily express that which the mind habitually thinks. Only by a change of thought, by a turning of the mind into its true channels wherein all thought-pictures are not only positive but constructive, and where, too, thought is reinforced by true feeling can anyone who chooses to follow in this way be sure of good results. Physical health may be fully and freely realized when we take the one way that is open, and steadily follow in that way. Picture in mind all that you wish to be or to do, picture in mind all that you wish the body to become, and then hold steadfastly in a persevering way to all that you have pictured, only seeking to add something more to the perfecting of your thought-pictures. In this way each ideal shall be realized, because every faculty of mind is strengthened through use, and as every faculty of mind corresponds to some organ of the body, with the strengthening of the mental faculty will come the responsive action in the corresponding bodily organ. When the whole mind functions in a lawful, orderly way the whole physical organism will beat in perfect unison with the mind, and thus the

body will have become the fit outer representative of the inner temple of mind and soul.

We are not the architects so much as the builders of our lives. The Image and Likeness of God is the divine Plan written in the soul of man. We may know but little of this Plan, but if we are using the knowledge of which we are in possession, through such use a greater knowledge will continue to be disclosed to us. The Plan shows us by degrees what we should be and what we should do, but leaves to us the becoming and the doing.

Whenever any one takes any single talent he may have developed and uses that to its full capacity, through such use the Plan is unfolded and a new talent is disclosed. Again when one lives and expresses all that is contained in this talent, still another will also unfold. This is a process by which the life within us is ever working to the accomplishment of definite ends and purposes for a complete outer manifestation of the inner Word.

The person who will look at life as it is in reality should see nothing or know nothing that will in any way tend to discourage him or to fill his mind with doubt concerning life's ultimate outcome, neither should he lose sight or under-estimate the responsibilities that must necessarily come and that can be assumed only by such as are engaged in the ex-

pression of a Plan that is to endure throughout eternity. Man does not yet fully realize that this is the one and only thing in life; that everything else which seems to be apart from this is working only to this particular end and purpose; that no matter what we may be engaged in doing, it has something to do with the inner development and the outer development of his life leading him towards "that one far off divine Event to which the whole creation tends." Man will some day come to see that there is no possible escape from his assuming all the responsibilities of living his own life from first to last, and that there is no possible way by which these responsibilities may be shifted so as to be borne by some one else, but that from A to Z he must work out the Plan that has been involved, in every detail, all the way from the Adam to the Christ, all the way from the earthly to the heavenly man, that in no way is it possible to avoid doing this, that it is more certain than anything else he can know or understand, in fact, that all knowledge and all understanding have really to do with this one great purpose and object of life. When man knows this of a truth, he will more readily come to its acceptance and a consciously directed effort in the working out of his own salvation, salvation from pain and disease, as well as his mind's salvation from sin and

unrest. It may be well, however, that such consciousness shall come in its own natural way and that one may not be able to impart of it to another until that other is able to receive.

We cannot think of any degree or manifestation of life that is not fulfilling its design. Each stage that has unfolded is as perfect in its way as the stage to follow. It may be partial and incomplete, but in so far as it has been disclosed it conforms with the Plan, the Design. The seed is perfect as the seed. The elemental man is the most complex and perfected animal that has, as yet, been produced. He is not perfected in mental or spiritual knowledge, that is yet to come, but from the unit-cell up each thing, each form is perfected according to Design, according to Plan. In so far, then, as man has unfolded, the outer corresponds to the inner, but one stage reached is simply the beginning of a new and higher stage to follow. Everything is relative. The perfection of to-day does not necessarily mean the perfection of to-morrow. The whole visible creation is the outer, the visible Word of God, and man, as Image and Likeness of God, must become the epitomized universe in physical form, the epitomized Spirit in mind and soul, fulfilling the perfect Plan, the divine Ideal.

CHAPTER VI

DESIRE AND WILL

IF the student in quest of knowledge can only begin aright, seeing each thing in its true relation to the whole, seeing each step that is taken as a forward one in the way of life, then day by day, his life will not only be made happier, but he will become more effective in everything he does.

Acquire knowledge, acquire understanding, and then put knowledge and understanding into everything you do; for it is only in this way that your work can become a finished one. Life is worth living; furthermore, life must be lived. We can make life better worth the living if desire and will are unitedly working to one end, to one purpose.

We should all remember that our lives are made up of little and of great things; that each day and each hour should bring to us something that will aid us in our search for knowledge, that will aid us in doing whatever work we may have to do in a better way than we have ever been able to do it in the past. We must learn to think for ourselves, and also to act for ourselves, acquire independence

and self-reliance. Living our own lives and being true to our highest ideals will more than repay us for living life as it should be lived.

Desire, like Will, enters into practically everything one has to do in life. That which we form in mind a desire for, will become the greatest factor in causing the desire to be realized. One's desire is feeble when there is no corresponding action of the will; but whenever desire is strong, then with it there will also be the strong action of will. Desire relates itself to life in two ways: in the first place, it is the mind's prayer for material possessions, not only to enjoy, but also to possess; desire to acquire, and desire to retain. The life of man is in a constant state of transition, and things that are necessary and good in one phase of this transition, later will be found not only unnecessary, but a positive hindrance to growth. All degrees of desire are good in their particular place or relation, so that outer desire is as necessary to a true understanding of life and its laws as inner desire. Outer desire relates itself to things, inner desire relates itself to qualities. Eventually we come to know that in the wilderness of external desires what we are seeking for is not to be found, or if found is only of a fleeting or a transitory nature. Material possessions, no matter how great, can never fully satisfy the mind

of man, as at best they are but symbols or an outer expression of the inner riches. When the mind becomes absorbed in the accumulation of outer riches it loses its conscious touch with the Indwelling Spirit. This quest, however, is not to be deplored, because in time we learn the lesson that the real joy of life can never come through the possession of any or of all material things, that outer things only symbolize inner realities, that the real quest is not one of possession, but rather the realization of inner powers that are not to be used to acquire still greater possessions, but rather to give expression to our every ideal in the world in which we live, that in doing this our minds are quickened and renewed, and we have added something to the world's riches through what we have been able to express.

It is in the nature of things that one should be disappointed in worldly possession, in order that at last, true inner desire shall enter one's consciousness. If we are satisfied in our worldly possessions then there would be no incentive, and so all the way through life, the gratification of one desire realized leaves us with another desire yet unfulfilled, and we continue to hope that the fulfillment of it will bring to us health, or the happiness, or the joy of life we so ardently desire.

All is not gold that glitters; that which while in

the perspective looks so enchanting and so much to be desired, when we come to view it near at hand, as something that we really possess, often loses something of its enchantment, something of its first power over us, and we think we have made a mistake in acquiring what we have and something new attracts our attention, a new desire takes the place of the old; and thus we go through life attaining desires only to be disappointed when they are attained, because of the urge of the inner life; because man can never become fully satisfied in living the life that deals only with forms, with effects; he desires to know that which is real and that which is lasting, while all forms change and pass away. Things come and things go; life and its laws abide.

The real quest in life is not for that which is changing or that which is passing, but for that which is changeless, for that which is eternal. Every phase of desire is necessary to the person who finds himself in that phase; for his desire of the present shall become a stepping-stone to some new form of desire, and out of the wilderness of earthly desire, man will find his way to a heavenly desire which will thoroughly satisfy his life.

Strong, undoubting desire brings quick realization, whether it be for material things, or for spiritual understanding. What we get out of life, de-

pends upon what we put into it, or what we bring to it, we reap only that which we have sown.

Feeble, procrastinating, doubtful desire will fail to bring either material or spiritual riches.

Strong, faithful, persevering desire will always express itself in energetic action and one will be rewarded according to one's desire. Our desires serve as magnets to attract to us all that we long for; if the magnets are strong, then the response is certain; a great desire can be as surely realized as a small one. In the world of forms, all things are ours, but until we ardently desire them, we do not enter into their full possession. Whatever we desire with heart and mind, we become at once willing to work for, and it is this mental and physical action which brings a sure and a certain return.

We should never do anything in a half-hearted way. Some may tell you that it is wrong to use mind and body for the acquisition of material wealth, but they are mistaken. The person who uses both strong desire and energetic action in the acquiring of worldly riches, will later transmute that desire and action in the same strong way into spiritual desire for the accumulation of the inner riches of life. The man who renders to Cæsar the things that are Cæsar's, will later render to God the things that are God's.

There are no experiences in life that are unnecessary. Every experience we pass through in life carries within itself a lesson that if once acquired need never again be repeated.

Relate will to every desire. Your will becomes strong or weak according as you use or abuse your thoughts in shaping your desires. If your thoughts are clear, if they are to the point, then because of this, there will be a strong action of will. Whenever the mind is thoroughly centered on what one is doing, then will becomes a real force in the doing. Will is something more than an individual power; will is Universal. It is Will that causes the seed to expand; it is Will that works out the Plan that has been written into the seed; it is Will that causes the fish to swim and the birds to fly; it is Will that causes each flower to draw from the sun the color it chooses to adorn itself with; it is Will in action that causes the honey-bee to construct its cell for the holding of the honey in the strongest geometrical way; it is Will that enters into all life and expresses itself through multiplicity of degrees and diversity of forms. Will is Universal; one Will is in all; but while this is true, it is possible according to the degree of intelligence we are in possession of, to use this Universal Will in such a way that it shall not only accomplish for us the things that we at pres-

ent desire to do, but because of its use, it will become an ever-increasing factor in life, so that each succeeding day, month, and year will bring increased will, increased power in all that we are, and in all that we do.

People who allow their thoughts to run riot, who make no effort to center or control them, are very much in the same position as the one who scatters seed by the wayside. There is or can be no return; the thought is just as much wasted as the seed, for if one would derive real benefits they must not only think clearly, but keep their minds thoroughly centered on what they are thinking or doing.

In order to get the greatest amount of good, one must learn to choose, to select one's thoughts, as it were, to become thoroughly controlled in mind, so that at any moment he may be able to give his best thought and action to what he is doing. In everything we do, in everything we refrain from doing, Will acts; we will to do or we will to refrain from doing. One should know that the greatest strength comes from doing; that will becomes powerful when one's mind is thoroughly focused on its work. In order to get this focus one must be thoroughly interested in his work; work should be a source of happiness, but it can be a source of happiness only to the one who is in love with his work; there can be

no happiness when one is not taking interest, and is doing his work in a slovenly way, so that the minutes and hours drag, and mind and body grow weary.

One who would have will to carry him through every emergency in life must be able to think, and think clearly and connectedly. There is no greater obstacle in the way of success than a person who allows his mind to become filled with conflicting, contradictory thoughts; he is like a ship without a rudder, tossed by the waves, driven hither and thither by currents and winds. One must have knowledge of the port, must know the goal, and then keep working to attain the desired end or purpose in life.

While Will is an involuntary action in the life of man, yet the effect of such action can be augmented or retarded; one can co-operate with the Universal Will to feel that the whole power of life is working within him to will and to do; God and oneself are always in the majority. The will in us is ever seeking to give expression to all that we think, to all that we are. The mind of man, though unable to shut off the exercise of will, is able to give it direction, and when such direction is in accord with Universal law and order, man becomes truly creative, and his work a real expression of thought and will. Through the direction or misdirection of

Will one must either be creating or destroying, building up or tearing down. When the mind is influenced by the unreal emotions of life, then the destructive process is going on, disintegration is taking place. Let the mind become fearful concerning anything, and at once creative thought and action are in a marked degree suspended.

The person who knows what he wants to do, and sets himself diligently to the doing, will become the strong man; this holds good in every department of life. Opportunities do not come to us; we make opportunities. The man who is not willing to lay hold and do the thing that he can do to-day, but who is waiting to have something greater come to him in the future, will find that the thing that he desires will continue to remain in the future as far out of his reach as it was in the beginning, while the person who does the small thing, and does it in the best possible way, is surely fitting himself to do still greater things. One should never be afraid of giving to one's work more than one receives from it. Whatever we sow, we reap; the measure we mete is measured back to us again. The man who gives of himself sparingly, will receive sparingly: the man who puts himself in a thorough way, a large way into his work, will reap in abundance.

Any one who cares to, may prove the truth of

these assertions. Life is just what we make it, just what we bring to it. The man's work can become a true expression of his life. We have everything necessary to the working out of every problem, and to the overcoming of every obstacle, but from first to last, every good and every perfect thing that comes to us in life, comes because, while a gift, we work for it, and we give some equivalent for what we receive. There must be a real reciprocity of giving and receiving; we do not get something for nothing. As we enrich our world, we become enriched; as we give our thought and our strength to the world, a newer and greater thought is constantly coming and our strength is ever being renewed.

Let us make no mistake; the laws of God can never be annulled by man, and there is absolutely no way of escaping from their action; their action is always for good to those who are attuned to them. The individual has power within himself to make such adjustment to the laws of life that in all his receiving only good flows into his life. As he uses that which he receives, there is a continuous influx; it is only through constant giving, that there is a constant receiving, but what we receive is in kind what we give. If people could only realize the truth of this, and shape their lives accordingly, health, happiness, and success in life would be seen to be the

natural outcome of a lawfully directed and controlled life. But people say it is so hard to change from the old to the new, and when they say it, they are only making it more difficult because of the saying of it.

The world that is to be overcome, is not only the great world that lies external to man's self, but rather the world of past consciousness, of what we have thought and felt, of what we have been and done in the past. The conscious mind is ever reverting to the things of the past; it lives them over and over again; it gives to them a greater power and authority than a past deserves. The past is what we have been and done, and should be left behind for the present, the new things we should be doing. Supposing that much of the past has been for good, or admitting that it has all worked together for good, that is no reason why we should revert to it, or be governed by it; only as we leave it behind, only as we press forward to those things which lie before, will the eternal newness of life be ours.

The things that were good and true at one stage in the development of life, are no longer necessary or helpful to the present life; they have served their purpose, but some greater thing is to serve some new purpose. The present day, the living hour, should be the all-important time in life. One should

never be content to rest on one's laurels; the things that one has been, or the things that one has done are past, but the present is here, for a greater being or a greater doing, and demand of the present is how to live each day and each hour, and through such living enrich the mind with knowledge for the doing of greater things than have ever been accomplished in the past.

Leave the past behind; the mark of the high calling is always before. Press forward, onward, upward. Desire to become all that your highest imagination can picture for you. Desire to do everything that you deem to be worthy of your doing. Know that there is an infinity of possibilities, and that every possibility that enters the mind, is there in order that it may be realized, and that the end of all realization is expression; for living ideals must become symbolized as outer signs of inner power on earth.

Be sure that each desire that enters the mind is going to be of benefit to you when it is realized. Do not desire something that later will only leave you poorer because of your having it. Never desire anything, which, while enriching you, impoverishes some one else. No permanent gain can come to any one through some one else's loss.

Finally, strive for clearness and conciseness of

mental vision. Learn to keep the mind centered on all you desire, have faith in the fulfillment of your desires, work in a persevering way for their accomplishment; put the full force of will, mind and body into all the efforts you make to realize your desires, and know that in doing your part you have fulfilled all that was required of you, and rest assured that every desire of heart and mind will become fully realized; that you will be able to do what you will to do, and that you will be able to become all that you will to become, because you have brought mind and will into conformity to the Mind and Will that governs and directs the whole universe.

PART II

CHAPTER VII

MENTAL AND PHYSICAL POISE

MANY people have accustomed themselves to thinking of mental poise as being one state, and physical health as something entirely different, yet if any one will devote time and thought to the careful investigation of the subject, he must become convinced that mental and physical health are one and the same, that the body is only an instrument, an organism through which soul and mind finds outer expression. Like the moon, it is a reflector, not the giver of light; it is a faithful reflector, in that every thought the mind can think is expressed according to the degree of intensity of feeling put into it. The body is what it is, because of all that we have felt and all that we have thought. It has no power to make or to unmake itself; but it has power to respond to one's thoughts and feelings. The mind can make it whole and strong, or the mind can make it weak and diseased; the result is purely a question of mental poise or lack of it. How foolish it is, then, to separate body from mind, and proceed to the healing of the body without any thought of mind or

its action. What can any one accomplish by doing this? There may be a physical action coming from drugs taken into one's system, and there may be temporary relief from suffering, but in what way is a drug going to heal a moral wrong? In what way is a drug going to overcome an emotional or a discordant mind? We only deceive ourselves when we look for anything in the nature of permanent physical health, expecting it to come through purely external ways and means.

No one is asked to blindly accept the theory that the mind dominates the body for good or for ill. But every one who will take the time to prove the theory, must become eventually convinced of its truth, and the person who does this and then uses the knowledge acquired for the strengthening and the perfecting of his physical body will be more than amply repaid. If the bodies of people could have been made well and whole through physical remedies, surely by this time the so-called science of medicine should have overcome all kinds of physical diseases; but the fact is that diseases multiply as fast as new remedies multiply, and the science of drug-medication to-day, is really no further advanced than it was in the dark ages. One may say that man lives longer than he formerly did, but he does it in spite of drugs, and not by their aid. The minds of men

have been expanding, have been growing into the new light and the new life, and with such growth there is the natural response in the body, and as this new light and the new life continue to grow, man's body will keep pace with it. Mental poise means physical health. But what is mental poise? It is a state of equilibrium between inner and outer consciousness. Outer consciousness has to deal with things; inner consciousness has to do with forces; it is the balance between the two that must be maintained. Poise, then, is adjustment; every individual has the power within himself to adjust, not only to his outer environment and to other people, but has the power to adjust to his own inner life; through knowledge and the right use of power he is able to establish harmonious adjustment. This means mental and physical health. It is purely a mental process, but it is followed by physical effects. If no results followed, one might well say that there was no ground for such belief, because theories that are incapable of being expressed are about the most useless things that one can encumber the mind with; yet, if one person after another derives physical health and strength through a certain course of mental action, then this of itself establishes a law of health and strength; one may deny it as much as he will, but in doing so, he is exposing only his own ignorance.

Only one who has tested and proved is in a position either to deny or affirm; denial, therefore, coming from one who has had no experience in proving is not worthy of consideration, because such denial can only be the outcome of prejudice, the prejudging without knowing, but true knowledge is necessary to all righteous judgment.

Physical health and strength can be acquired through mental effort, but, in acquiring anything, the law and order that lies back of its fulfillment must be observed, there is no haphazard, there is no chance or luck in the process of body-building, for everything responds to law and order. One should know this at the outset; that it is not mere wishing or thinking oneself strong, that makes one become so, but rather an intelligent co-operation with the laws of life. Whatever we get in this world we must work for, we must pay the price; therefore if one would start right, he must enlighten his mind, his mental or thought pictures should all be colored by what he wants to do, by what he wants to become. As a man thinks with true thought and feeling so he becomes; the outer takes form after the inner. A stream cannot rise higher than its source; the source cannot send forth sweet and bitter water; whatever the source is, whatever it partakes of, you must find the same thing in all its outer expression, for it

is the source that makes life what it is. If one wants mental poise one must go to the Source, one must become adjusted to it; one must draw from it.

Life and love and light, these will illuminate the mind, these will cause one to think new thoughts; thoughts that are in conformity with the inner vision; thoughts that are alive; thoughts that are filled with loving-kindness; thoughts that are harmonious with the light of truth. The Source is open to all, but all do not find it. Fervent desire, untiring seeking will bring one to the Fountain-Head. The way is open, but only those who seek, find; through finding, one's mentality becomes clarified; one learns to think concisely, avoids vain repetition of thoughts and words. Remember that all life is one, there is, however, a constant diversity; that of expression signifying, not only a constant becoming, but a constant renewing; a letting go of old things through laying hold on new. It is through doing this that one adds to his length of days; it is through doing this that a greater increase in physical health and strength shall come. Harmony is the key-note of existence; if one is in harmony with one's inner consciousness of life, that is, if one has no personal sense of judgment and condemnation, then that harmony will express itself in outwardly giving proof of the truth that the physical organism is ruled by

the mind and spirit within; but if one allows his mind to become sick, or thinks and dwells on weak and discordant thoughts, then sickness, weakness and discord will be expressed on the physical body. We are the authors of all that we call ill, owing to the way that we have adjusted ourselves, or, rather might I say, failed to adjust ourselves to life and its laws. True adjustment comes only through individual effort; it is not possible that one can bring it about for another; except in this sense, that one in mental treatment might impart to another the necessary knowledge to equip that other to overcome wrong ways of thinking, or false emotional feelings, but such equipment would count for nothing unless the personality were working to give expression to what he had acquired. It is like leading a horse to the water, but the horse has it in its power to drink or refuse to drink; so one may learn to know, without learning to use; but knowledge, in order to be of benefit to any one must be used, and the person who is in possession of knowledge without using it, only brings judgment and condemnation on his own head.

The mind of man was never intended to be a storehouse for knowledge, or for an accumulation of facts that were never to be put to use. Many people complain that they are deficient in memory; the deficiency exists because of failure on their part to make

use of the knowledge they already possess. If one is filling the mind with many things that can never be used, and there is no need to remember them, then the wrong habit established about some things will become a part of many things; so it would be found difficult to recall the things one wishes to remember. All knowledge should have some definite purpose in it, something to enrich the mind, something to be used; failing in this, it becomes a hindrance to growth rather than an aid. Men are responsible to a far greater degree for the things they know and fail to live up to, than if they knew but a little. To whom much is given, from him much is required. In one's quest after knowledge, there should always be a definite object or purpose, that it may serve some needed end, that it should be no mere acquisition of knowledge without end or purpose. Let purpose enter into everything in life. One should acquire anything, whether it be material, mental or spiritual, only in order to use it. It is fatal to one's growth to hoard up anything; only through the use of all one's possessions can one understand their true value, and make oneself open for still greater possessions. The person who is using all the talents he has developed is in the sure way of increasing them; constant growth comes through constant use of whatever we may be in possession of. No one can keep in a state

of mental or physical poise who is constantly receiving and yet not using that which he receives. I have known many people eager for knowledge, but who never put to a real use the knowledge they had acquired, and the result has always been a restless and unbalanced life; a condition wherein there was neither mental poise nor physical health.

Only through the use, then, of all that we possess can we hope to attain perfect equilibrium of mind and body. No matter how ardently we may desire health of mind and body, yet we must fulfill all the requirements necessary to the attaining of these ends. There is a way of using the mind whereby each thing that one does receives the necessary attention that causes it to be done in the best possible way. One can act with promptness and quickness, but in such action there should be no undue haste. One, too, should cultivate the imagination. The mind can always be working out new and better ways of doing things; there should be no such thing as finality in any of our doings. The greater intelligence should always mean the greater expression. The mind that is constantly being renewed should be as constantly reforming and renewing its actions, so that nothing in the nature of fixed habit, or the monotony of doing everything at a definite time, or in a definite way, should become an established state

of mind. The person who daily receives new visions should be as regularly striving after new expressions; there can be an eternal newness for one whose inner perception holds his mind in this attitude, for constant receiving depends on constant giving. Only to the degree that we are able to give or impart of what we have received, are we able to receive in still greater abundance. What we are becoming in life is always to a marked degree dependent on what we are doing. The promise is, that he "who doeth the will, shall know of the doctrine," that to him who uses what he has to use, will come greater facilities for knowing and for doing. Heart and mind must work together; feeling and thinking should be a joint action, entering into everything that one may do in life. Know that ideals formed in mind can be expressed if one will only work for their expression, and put the right spirit into his work. Strong positive thought and feeling, begets strong, forceful action, and the former is always a necessary requisite to the latter. A healthy and sane mind must learn to free itself from false imaginations which hinder both mental and physical growth. True thought-imaging should concern itself with living realities. Because of Omnipresence in life, there is life in abundance for all who desire the life more abundant; because energy is omnipotent

one can draw all the energy necessary for the strong, true act; because Omniscience has only one Source, one may be constantly drawing knowledge and wisdom sufficient for every need from this unlimited Source. The whole thing is so simple that a child might grasp its significance. God is the Source; the supply is an unfailing one. All who will may approach and drink of the waters of life freely, and doing this, one leaves behind all negative, all false imaginary conditions of life; one enters a realm of sunshine—eternal day, wherein there is no night. The shadows are left behind. All one's feelings become God-like; all one's thoughts become images or pictures of God's creation. There is only one way—the strait and narrow way; and the strait and narrow way from first to last, is knowledge of God and His handiwork as being all there is that is real in the universe. Men and women who live with such knowledge have freed themselves from sin and disease, from pain and sorrow, from every unreal imagination that shuts out the light of the Omnipresence of God. Man is God's representative on earth to establish His will, to make manifest His design, and therefore, those who receive of life energy and intelligence, and are conscious of the Source from which they receive, must in turn impart to those who are less conscious than themselves. For

only in this way can the Fountain of life remain a spring of living water in the life. It is the emptying of oneself in the giving, in the imparting to others, which becomes the true preparation for being filled again. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." All our health and strength in life, all our love and faith and hope are hidden in God, and only as we seek are the hidden treasures revealed to us; and when we have found them, only as we use them to enrich the lives of others, do we enter into still greater riches. There is something wonderful, something so different in all this from what we felt and thought of life in the past. It seems too good to be true, yet its very goodness is the evidence of its truth. All that is asked of people is, that they put themselves in right relation for receiving, and in order to keep on receiving, to give of their riches to bless the lives of all who are ready to receive from them; so that all humanity may be benefited, so that the greatest riches of life may be transmitted from the most highly developed to those less developed, and so to continue down to the elemental man; so that all may be blessed, and so that this vivifying and renewing power will extend to the whole body of humanity, giving light and life and health to all.

Sometimes I have the thought that the most highly developed human being can never be saved so long as any one remains in his sins, and is subject to their effects, that the full and complete salvation of one means the full and complete salvation of all; and that he who loses his life in his efforts to bring salvation to others, finds his life in a larger and more complete way. We are, as Paul says "members one of another," "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female"; but we are all one in the Universal sonship; humanity as a whole is the only-begotten Son of the Father-Mother God; what Jesus the Christ represented in Himself, both as humanity and divinity, all of humanity must come to express, must come to His measure, to His fullness, to His stature; for in Jesus the Christ, we see the divine ideal unto which all must attain, and the second coming of Christ means the coming of the Universal Christ in the hearts and minds of all people. I think that each individual has something to do in helping to bring the dawn of that new day, something to do first of all in bringing his own will into harmony with Universal Will, something to do in learning to control the full force of his own life, thereby bringing about the God-consciousness of a power that is ever working within to will and to do; something to do

so that in the living of his life, he casts light upon the way of life and thus becomes a help to others.

It is plainly shown by this that the quest for mental and physical health is far greater than anything we have been able to conceive of in the past; that its full and complete expression leads to a higher and more wonderful development than perhaps any we have contemplated hitherto; that it is no longer necessary for any one to wait for the consummation of such development until they have passed out of the body, but that it is waiting for all who will lay hold on and make it their own; that in the struggle effort is necessary, not a strained effort, but a persistent effort, for the kingdom of God is taken by violence. It is only through seeking that we find it; it is only through knocking that the door is opened; but the promise is for all who take this course. One may taste to-day of the joys of the kingdom of heaven, and may go on day after day, month after month, year after year, realizing to a still greater degree these joys that are never-ending, for the fullness of yesterday is surpassed by the fullness of to-day. Life is ever on an ascending scale, progress is eternal and the way is always upward and onward. Nothing stands in the way of our progress, but our own false imaginations. The imaginations we allow to enter the mind seem to

separate us from God's love and life; seem to separate us from the rest of humanity, so that we stand alone, and our whole being becomes absorbed by these false imaginations, keeping the attention focused on the self to the exclusion of real knowledge and true understanding. Yes, the only obstacles in the way of life are those that we place there, and the vision becomes obscured because of purely personal, selfish desire. We must learn to cast down imaginations "and every high thing that exalteth itself against a knowledge of God"; we must learn to prepare the way for the reception of the incoming Spirit. Our lives have, as it were, been committed into our own keeping.

When we are one with Universal Life and Love, then there is a constant process of unfolding going on in life, and we are expressing life as it should be expressed by being joyous and happy in mind, and strong and whole in body. The way is open for all; no one is denied entrance, but only those who enter the way may know of its joys.

To some this may seem a very large way, and that very great effort is required of the one who would enter it. Let me say this that it is only as we are willing to go to the heart of any question that we are fully able to understand it; that it is far better to start right even if one makes slow progress,

than it is to take a misdirected course, though for a time one might seemingly accomplish much; it is far better for us to see things as they are, than to deceive ourselves by thinking there is some other way equally good, if not better. We have tried the other way; we have sought health and happiness in the outer quest, but we have failed to find them, therefore it would seem the part of wisdom that we should try the new and the living way, the way that leads to God, the way that leads from the shadows and the unrealities to the eternal verities. We may find it difficult at first to accomplish all we would like; for in our subconscious minds we have the legacy of a past life, and we so often revert to it that at times we lose sight of the living present, but the conscious mind is always best employed by not looking at the things that are past, but in focusing that attention on the things which lie before. Let the dead past bury its dead. It has served its end, its purpose and is no longer necessary to the mind that would become enlightened. Make life all that it should be. Live in the to-day, the yesterday is past, and the morrow is not yet. You have the eternal present. The things of the day should concern us, not the things of yesterday, or the things of to-morrow. We have only to live one hour, one day at a time. Fill that hour, fill that day, with the develop-

ment of new powers, with the vision of greater possibilities. Live, put your whole soul and mind into to-day, and you have entered the way which leads to eternal life, to eternal happiness, the way which will bring to you everything that heart and mind can desire.

CHAPTER VIII

HOW TO ACQUIRE AND RETAIN HEALTH

LET us open this chapter with a little confidential talk with the reader. There can be no question but that we all desire to make successes out of our lives, though of course, our varying viewpoints may differ as to what really constitutes success. When one has mental and physical equipment, a strong mind and a strong body, that puts one in a far better position to attain success than if the opposite of this were true. When the body is weak or diseased you are hampered in accomplishing all you desire to do. With a strong body you might succeed in doing the things you wished in a much shorter space of time. Many people have been able to attain success whose bodies have been weak and diseased, but even the success thus obtained has been marred by failure to enjoy it in the way they might have done had their bodies been strong and whole. They attained success through strong, persistent effort, in spite of their physical conditions, but such success might have been far more easily reached if they had been physically whole and strong.

Through physical health we lay the foundation for happiness and success. I use the term "happiness" in relation to success advisedly, because real success should ever bring with it happiness. I do not consider a man truly successful who is unhappy.

Everything we do in life, if it be done in the right way, should be conducive to happiness. I wish, therefore, to impress upon the mind of the reader the necessity for physical health, and in this chapter I will try and explain how it can be best attained or if one is in possession of it, how he can best continue to retain it. In the effort he is making to accomplish this something else will accrue to him which is even more important than physical health-mental poise, which means, the full control of one's life, the full power to lead the lawful, orderly life that it was intended in the divine Plan we should all live, and which we can all live.

Just a word about the varying theories you will meet with all the way through this book. Theories, to be good and to be true, must be practical. One's mind may be filled with theories that are never put into practice; such theories, instead of being a help, are more in the nature of a hindrance, because one cannot help but be worried or troubled by ideals they hold to in mind that never find expression. Our theories, therefore, are to be understood in order

to be lived; otherwise, one will get little good from them or from a study of this book.

Let us now take up the subject of physical health. The physical organism of man is continually expressing man's varying states of mind and thought, so that physical health may be said to be absolutely dependent upon mental health, and therefore, to make the body strong and whole we must learn to go to the fountain head of health.

We have the faculty of mind that images or pictures every thought we think. Each thought forms a little picture; many thoughts go to form larger pictures. Just as one paints a picture with dark and bright colors, producing light and shade, so our everyday thoughts go to form our pictures of life. When shade, or the dark colors predominate in our picture, then we are not using our bright colors to the degree we should; consequently our pictures are not really true to life. This imaging faculty is, without doubt, the greatest of all mental faculties, but like every faculty it can be used or it can be abused. On its right use is dependent mental and physical health; its abuse will bring mental weakness, physical disease. For every thought we think, for all the mental pictures we create in mind, take form and express themselves on one's physical organism, so that the body becomes an expression of

what we have thought, of what we have felt. Varying kinds and degrees of feeling affect our thoughts, to brighten and give tone and color to them, or to darken and give gloom and depression to them. Remember that we are the painters who paint all our own pictures of life; we make them what they are; we can be master painters if we will, but one becomes a master painter only through knowledge and the unceasing application of what he knows—knowledge of how best to use each faculty of mind; knowledge that goes back of every faculty of mind, wherein one becomes conscious of living the soul-life, and a use of all its powers that are to be found potentially in the life of every man that cometh into the world.

Now let us see how we are going to use this imaging faculty in a way to get from it only the real good of life. If any one thinks of everything as being a part of the great whole, that is, that everything is related to everything else, and that one part is as necessary to the whole as any other part, gradually there will come to the mind a sense of the unity of things, the oneness that prevails throughout God's universe. The mind that gets this view of life perceives that because of this unity, because of this oneness, the something which is called evil has no reality; its existence is dependent upon one's belief in it, its only power is that which one chooses to

give to it. Evil is the contradictory of good. Up to a certain stage in the development of the life of man it serves a purpose. Through comparison or contrast one learns to distinguish the real from the unreal, the whole from that which is partial and incomplete. Evil, at best, is only the background by which life's realities are made manifest. When we perceive the truth of this, evil loses all its seeming power over us, and we can at any moment bring the light of the Central Life to dispel all the outer darkness which we call evil. "Be ye not overcome of evil, but overcome evil with good." When we believe in, or give power to evil we find ourselves doing evil things; picturing in mind partial or imperfect things, so that our thought-pictures do not represent things as they are, but only as they seem to us to be when the mind is filled with darkness, rather than light. But because the law of expression is true, all our pictures, whether we call them by the name of good or evil, must become expressed in the physical organism. Whatever then the mind dwells upon the body begins at once to express. Sometimes this expression affects us more rapidly and to a greater degree than at others; this can be said both as regards the true and the false, and the reason for it is that anything which moves us deeply produces either a true emotion—that is, an emotion such as

love, joy, faith, hope, or some other emotion of a nature kindred to these—or a false emotion of hate, anger, jealousy, doubt, or any other unreal emotion similar to these. The greater the degree of either true or false emotion, the more effectual and the more rapid will the expression be. If one wishes, then, to be physically whole, he must use his imaging faculty in such a way as to picture wholesome thought-pictures of life. Everything that his heart or his mind desires, let him form clear pictures, concise pictures, living pictures, and then know that they will all be expressed if he is truly feeling all that he is thinking. Let no thought of failure enter the mind, but have perfect faith that your desire will be fully and freely realized. Know that you can become all that you wish to become; know that you can do whatever your mind sets itself to do. Fill the mind with living ideals—by living ideals, I mean all the ideals that can become later on truly creative; all ideals that take real form in man's work. One need not think he can picture one thing in mind and get the expression of something else in the body. Whatever we feel and whatever we think, that we become and it only means that we must go on feeling and thinking in the same way in order to retain the same condition. Control your thoughts, use them in such a way that every thought

you think will tend to strengthen you mentally, and whatever makes you strong in a mental way will also make you strong in a physical way.

Remember that ideals exist for only one purpose and that is to be expressed. Not to be stored away with the belief that they are an asset of mind, because they become an asset only when they are put to a practical end or purpose, otherwise they are as valueless as gold that is being hoarded away by some one with no intention of ever using it. The value of everything consists in its use. The higher your ideals, the greater should be the desire after perfect expression. False ideals and false emotions poison first the mind and afterwards the body. The person who lives and believes in them must of a necessity become sick and diseased in both mind and body, and to overcome the effect of these poisons, he will go and take external poisons, thinking by so doing that it is possible for him to regain the health that he has lost. "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." Remember that it is just as easy, in fact, much easier to think true thoughts as regards oneself, and as regards one's brother man, than it is to think false thoughts; that it is just as easy to entertain true emotions, as it is to entertain the false ones concerning yourself or any one else for that matter. It

is simply a question of habit. Establish a right habit of thought and feeling, and you will find both health and happiness as the result of such a course. Sometimes a person holds two sets of ideals, one wherewith he judges and condemns other people for a lack of conformity to the ideals he has set up for them, and another set of ideals to regulate his own life by. The difficulty about this is that we cannot hold ideals which mete out judgment and condemnation to others, without holding them for ourselves, so that "with what judgment we judge, we shall be judged." Failure to live and to conform to all that one knows or believes to be true is that which judges, convicts, and condemns. Its judgment and condemnation is first a mental state, a state of inharmony and unrest, but later it becomes a physical state of pain and disease.

My greatest desire is to show that this imaging of mind can be used to bring health, happiness, and success, but in order that this may be accomplished, the faculty must be used in the true way. It must never be used to picture anything we fear, anything we dislike, and whenever there is any intimation of its being used to this end, one should replace the wrong thoughts, not by an effort to put them out of mind, and say we will not think them, but by the introduction of true thoughts, knowing that it is

truth that overcomes falsity, that it is good that overcomes evil, knowledge that overcomes ignorance, love that overcomes hate, faith that overcomes doubt; that the whole life is really a process of overcoming; that it is not fighting evil with evil, but overcoming it with good; that hate and fear never dispel hate and fear, but that perfect love casteth out all hate, all fear. Just seek for the true side of life, seek for everything that will beautify the mind. Learn to have only true emotions, acquire a true technique of right thinking. Everything that we receive in life comes to us because of desire and a willingness on our part to work for the realization of the desire. If there is no effort put forth, then in our receiving there is no joy; the things we work for, when we receive, we prize them. Anything worth having in life is worth working for. Set yourselves to work steadfastly for mental poise, for physical health, as you would set yourself to work for any material thing. Have faith that you are able to accomplish what you have set out to do; never be doubtful or discouraged about the outcome. Do all that you have to do in the best possible way and success will surely crown your efforts.

Ideals are formed in mind in order to be realized. Sometimes one will allow his ideals to far outstrip his performance. The closer one can keep in per-

formance to his ideals, the more true satisfaction he will get from life. Perseverance is a factor not to be underestimated. It is not the working of a few hours of one's day of life, but the constant persevering effort that is going to give the desired results. Sometimes people think that their burdens are too heavy to carry, and they want to lay them down and rest by the wayside, but it is in the constant doing that we grow strong. Our burdens are never so heavy but that if we learn to carry them in the right way, we shall be able to go on. The Master once said:—"Take my yoke upon you, and learn of me, for my yoke is easy and my burden is light." It is the attitude of mind that we hold towards the world that makes our burdens heavy or light. The yoke is not a hindrance or an encumbrance, but something wherewith one's burdens are made lighter and easier to carry; and so one can study with great profit to oneself how the Master carried His burdens. Our work in life may become to us an inviting work, if we will only learn to do it in the right way; if we put into it heart and mind, we shall become so interested in what we are doing, that we shall get a real joy out of our work. Remember that one's work is an expression of one's life, and that the tree is judged by its fruits, and the tree that bears no fruit or poor fruit, is only an encum-

berer of the ground. One should, therefore, seek to give full and free expression in an outer way to their inner thoughts and ideals. The law of life is to express all; suppression interferes with the true action of that law. People may be in possession of beautiful ideals, but if they are keeping those ideals to themselves, and not expressing them or giving them to the world, they are surely cutting off their source of supply, retarding their own growth and development. One should know that, in giving expression to the ideal of to-day, a greater ideal will present itself on the morrow requiring still greater expression; this is the only way to grow into a symmetrical life, it is the lawful, the orderly way, it is the way that will bring one lasting happiness and sure success.

Let each one learn to be himself, to express his own thoughts and his own ideals. Each person has something to give to the world that is a little different from what any one else has for it; so it is necessary both for the person and the world, that one should live his own life, expressing it in his own way, that he should never be a copy or an imitation of any one else. Every faculty of mind of which one is in possession, if used day by day to its full capacity, will produce an ever-increasing strength and growth.

The only way to live a thoroughly poised life is through thinking and acting for oneself; in other words, being thoroughly true to the self by expressing one's own thoughts and doing with one's might what his hands find to do.

CHAPTER IX

HARMONIC VIBRATION

THE science of to-day tells us the rate of vibration at which the human ear begins to hear sound, and the rate of vibration when the ear ceases to hear, the rate of vibration required to effect the optic nerve in order to produce the first color red, and the rate of vibration that produces the last color violet. It tells us much concerning heat and electric vibration; but there is one great field of vibration about which science knows almost nothing. That does not mean, however, that the time will not come when much more than is known at the present shall be disclosed. I refer to that field of vibration which relates to human life.

The whole great universe is in a state of eternal vibration; forms come out of the invisible because of this vibration and forms return to the invisible because of vibration. Creation and destruction seem to go hand in hand.

When an individual is harmonious, when he is attuned to inner life and outer environment, there is a vibration in mind and body that establishes perfect

physical health; again, when through fear, discord and unrest, another order of vibration is set up, then this works for destruction, for disease and disintegration, and the final death of the body.

We should know, in so far as it is possible for us to know at present, not only the law, but the action of the law of vibration as it applies to human life. Of course a law is established only through its action, through what it expresses, and we can only know in this way; but while we may know, very often to a degree, concerning the law of life and its vibration, we view such knowledge only in a partial way; the full force of it does not enter our minds; our knowledge at best is not practical, only theoretical, and from it we derive but little.

All knowledge should be possessed of some practical value. If there is no practical good to flow from one's knowing, then all such knowing is useless in the individual life. Of what benefit is it for any one to know concerning the law of vibration unless some good be brought through such knowledge? No, the whole effort of man to unravel the secrets of the universe should be in order to profit through the knowledge he acquires. All knowledge should serve some purpose. It is far more important to individual life and happiness that one should know something of the vibratory life of his own being than that

he should entertain innumerable theories concerning the law of vibration, wherein there is but little influence or real benefit to his own life.

The trend of the world to-day is to seek knowledge and understanding, in order to attain some practical good through so doing. It is not sufficient that one should make the mind a store-house of facts, but rather that one should be able to apply the knowledge he is able to acquire. When one knows that he can use his own powers to establish a certain order of vibration of mind and body that will result in perfect health and strength, then if he fails to do so, he cannot lay the responsibility for his state of ill-health on anything or any one else. The individual must assume the responsibility for his whole life, for it has been committed into his own care. One might just as well face the situation, and come to understand things aright, first as last. Each individual has to live life, live it from Alpha to Omega, live it for himself, because no one else can live life for him; no one else can work out his problems, no one else can do his work. Each person works out his own salvation.

Some one may retort by saying that there are a great many idle people in the world, for whom other people are working; that may be, but sometime and somehow, and somewhere, each man must work out his own salvation, must work it out, because no one

else can do it for him. One may evade the responsibilities of life for a season, and later find that by so doing, he has only added to them. Realizing the truth of this, how much better it will be to see things as they are and through clear seeing, set in motion causes that will bring about the desired effects. We can do this now if we will to do it; we must do it later whether we will to in a personal way or no, because there is something in man's inmost life that is ever pushing for recognition, insisting on it, it will not be denied. The whole effort of human life is towards expression—an inner Plan that must be expressed, and if one would be wise, he will take knowledge of this, and act accordingly.

Let us say right here, that all vibration in the life of man has its starting point in the central part of man's being—the soul-side of one's life, that part which is in closest relation to the great Over-Soul.

Do not infer from what I have just written that I mean that the soul is only a part; the soul is the whole man. Mind, sense, body, are all the development or degrees of man's soul-life; but there is an inner center, and there is an outer expression, and terms are necessary to designate different degrees or conditions between the inner and outer life.

Perhaps at one time or another, we have all had the experience of some great soul-impulse, such as

joy, love, or hope illuminating all our faculties of mind, and renewing all our physical senses, so that the whole being was in a state of exhilaration, that one, instead of finding it tiresome to walk, seemed almost to fly. Doubtless at one time or another all people experience to a greater or less degree, the conditions just referred to. Some cause has aided in calling out potential life or energy, so that it has effected both inner and outer life, but the effect is only a temporary one, and there soon returns the habitual feeling, and one, perhaps, has only the memory left of what seems to be almost as illusive as a dream. Sometime the dream will become abiding.

Can that which seems temporary become permanent? The permanency will depend altogether on one's powers of awakening soul-consciousness. Within the depths of every soul there is a consciousness that far exceeds any individual consciousness we have ever known anything about. It is that consciousness which realizes its oneness with the great Universal, the cosmic Consciousness. Just as soon as one is able to enter into this consciousness, a new state of vibration is set up in the life. This vibration has its beginning in the soul, but extends to both mind and body, renewing and strengthening both, giving new power to one's mind, and greater health to one's body. The quickened vibration may

be maintained by ever turning to the true Source of all vibration; the real vibration always proceeds from and is in harmony with the Source of all Life and Love. What we feel makes us what we are.

While there is a direct action on the physical at the solar plexus, no one should ever be deceived by the thought that this physical action is other than an effect. The real awakening of the solar plexus is always the result of soul action. Joy, faith, and love will ever make the solar plexus vibrate anew, but the solar plexus cannot set up vibration of itself. The mind must look within for the renewing power, not that looking within has to do with one's sub-conscious mind, that has to do with what one has thought and done and been in the past, but rather, back of all sub-consciousness, where one touches all that is most vital and most real of life.

Introspection, which has solely to do with one's thought-life will never bring light, because the light of life is not to be found in anything that we have thought or done, but the light of life is in the feeling of the presence of God, ever working within to will and to do. How then can we cultivate or how can we comprehend what soul-consciousness means? The desire to know may be the first step, but there are many steps following; every kind, generous thought held towards any one else is a step in the right di-

rection; every loving word or helpful suggestion is another; every good deed which makes life easier and happier for some one else to live, is an aid to the calling into outer existence of the cosmic consciousness. All that serves to establish a better understanding, a keener knowledge, a more sympathetic appreciation of other people's feelings and needs, is also helping to establish that oneness between the individual and his fellow-man that is so absolutely essential to all true living.

One should never forget for a minute that it is through love that all oneness is realized. Love begets understanding. Love, because it is the greatest power in the universe, carries within itself the seed of everything else. Whatever we love we become one with; through loving we understand, we know. Love being the supreme force, when we enter its consciousness or when we feel it moving within our consciousness, everything becomes quickened and renewed, a new rate of vibration is established, vibration that is not momentary or even temporary, but a vibration that becomes eternal. To be in the spirit of love is to know God, and to know God is eternal life. To know God is to vibrate to the Divine impulse, where the vibration of life becomes etheric, that is, vibration without beginning or ending.

The Bible speaks of Melchizedek, the High Priest

of God, who belonged to an Order which was without beginning or ending of days; this is the Order to which Jesus the Christ belonged, an Order that had power to lay down or take up, an Order whose habitation is eternal in the heavens.

There is a pathway extending all the way from the first Adam to the Christ, whereby the necessary preparation for a realization of eternal life is attained. All people are in different stages of this pathway. All have the same goal to reach. Some are consciously anticipating the end of the journey; others do not even know that they have entered the pathway, their minds not being yet illumined by the Light which is to enlighten every man that cometh into the world. But all are children of the one Father; in the end all must realize their eternal sonship. At first, in the pathway of life, the power necessary to the life seems to be derived from the outer world, and everything essential to the life of man is believed to come from there; and yet at each stage in his life, the real force of life comes from within, is a manifestation of the soul.

One's thought and feeling determines the rate of vibration, and the rate of vibration determines many other things, such as the way we are related to others, our own mental and physical health, our happiness and peace of mind. Remember, however,

that the vibration is established through what we feel and what we think, and if it does not relate us harmoniously to life and its environment, that we have the power within us of establishing a new rate of vibration that will bring true adjustment.

Love and wisdom must be co-joined. Love produces the magnetic vibration, wisdom the electric, but the co-joining makes vibration neither electric nor magnetic, because the two unite in the one, producing the perfect equilibrium between the inner and the outer life. Love has to do with what one feels; wisdom has to do with what one thinks; thought and feeling must become one in action before a perfect state of vibration can be attained.

When I use the term "a perfect state" I do not for one minute refer to any ultimate state, but really that plane on which a person vibrates in a thoroughly harmonious way to a particular octave of being, attuned or adjusted to life.

Let it be known that when one acquires a state of perfect harmony on any octave of being, that that is but a forerunner of a new octave, wherein not only that which was true and beautiful in the old is retained, but besides such retention everything is redoubled on the new octave of being.

People must learn to respond to every note of an octave before they can pass to a higher state of be-

ing. Each particular note has its own rate of vibration; each note stands as having a definite rate of vibration of its own, but only as that rate of vibration unites with the vibration of other notes, can we have harmony or music. So in the life of man, it is not some one quality or faculty developed, but qualities or faculties all taking their place and all being used to produce the perfect music of life. The thoroughly rounded out, and highly developed person is the one whose soul, mind and body are all vibrating in unison; where every attribute of soul, every faculty of mind, and every organ of sense is being used to its full capacity. No matter on what plane we live, every note of the octave must be sounded, but sounded in such a way as to produce harmony and not discord. The harmony is dependent on the right adjustment of one note to another. The skilled musician, who is in possession of knowledge, and knows how to apply it, is going to produce entrancing music, harmonious, rhythmic vibration which discloses itself in beauty of soul, and technique of form. But let no one be deceived, the technique is only an embodiment; it is last, and not first as so many suppose; the outer manifestation is only a symbol, is only a form, and back of every symbol and every form must be the ideal, and back of the ideal is the everlasting, the eternal Spirit from which proceeds

every living ideal, yet the ideal in turn must become expressed in form, an outer symbol of an inner truth.

Vibration has its beginning in God, in Spirit, in Love, and works out from the Spirit within to all nature without, so that all nature is the outer revelation of the inner Spirit. Man works as God works, and as everything else in the universe works, from heart to expression, from center to circumference. True vibration must begin at the heart, the very center of life. When I use the term heart I have no physical conception, I mean only that which the heart symbolizes: the love, the life. Man can ever renew his outer life through renewing his mind by the quickening vibration that comes from the Spirit. As heat, electricity, light, color, are all expressions of vibration in the outer world, so the soul of man can become so consciously related to the Universal Spirit that he may produce the magnetic and electric, and the light and the life-giving currents at will, or better, might I say, can he bring himself into a conscious relationship with Universal Love and Will, so that all the universal forces will produce an action of soul and mind to be in turn transmitted to the body. Hence the Spirit within us bears witness to our spirit that we are the children of God, that we are joint-heirs with Christ; there can be no heirship where there is nothing to inherit; we are joint-heirs

in that we inherit all things; if we are the inheritors of all things, then we must be in possession of that Spirit which is the cause of all things. The very likeness of the Godhead must dwell in us, and through the great law of spiritual vibration, this likeness must take form and be expressed in as eternal a way as Spirit is eternal. As an heir of God, and a joint-heir of Christ, a man must build for himself a habitation that is eternal in the heavens, his body must become truly representative of soul and spirit and as eternal as both.

When man has freed himself from his false beliefs in sin and death, he will become fully conscious of his own immortality; if he had attained to such full consciousness now, his body would not be subject to disease and death. Out of the potential love and wisdom of his inner life, his mind is beginning to form a new consciousness of the life that is eternal, in the love that taketh no account of evil; he is discovering the new heaven within, and is trying to manifest it without; the old order is passing, a new order is at hand. He that hath eyes to see, may see the Son of Righteousness descending with healing on His wings; he that hath ears to hear may listen to the still, small Voice, that is even now proclaiming the way of the Lord, and the enlightened

soul shall lay hold on the tree of Life and eat of its fruit, and live for ever, and righteousness shall cover the face of the earth as the waters cover the face of the great deep.

CHAPTER X

MAGNETIC ATTRACTION

WHAT is it that attracts us to some people and causes us to be repelled by others? Why do some people attract to themselves apparently only the pleasantest side of life, while other people have as constantly to deal with the disagreeable? Why are some people subject to all kinds of contagious diseases, while others seem to be almost entirely free from them? These are only a few of the many questions that could be asked along similar lines. If we are living in a universe wherein law and order reign supreme, then there must be some positive way of answering such questions. Effects do not exist regardless of causes; there must be a tangible, reasonable explanation of everything that takes place in man's life; especially must this be so if man, like everything else in the universe, is amenable to the laws which govern it. No one can think it a universe partially governed by law and partially in a state of chaos. No, the law which governs the part, must govern the whole, and man is no more exempt from its action than anything else, because nothing

can take place in his life that is unaccountable. Every effect is explainable through knowledge of the cause which lies back of it. If we cannot give reasons for all the phenomena that take place in the life of man, it does not follow that there are no reasons to give, but rather that we have not familiarized ourselves with law and its action upon our own lives. When you hear people talk of luck or of chance, or of things happening, they are giving expression only to their ignorance concerning the law in its action on human life. The laws of the Infinite, when one has knowledge of them, and seeks to shape his life by them, bring to man only that which is for his highest, his best good. If they seem at times to do otherwise, it is only because in some way, there has been failure to effect a right adjustment to them, and the seeming ill is but a temporary condition to bring enlightment to the man who is not attuned in the true way to life and its laws. If man will not be taught knowledge and conformity in one way, then he is shown the necessity for both in another way. Everything is working together for his good, but he can choose for himself a harmonious way, or he can refuse to take such a course, and through such refusal bring about discord and unrest in his mental life, and pain and disease in his physical life; but there is no chance or luck in this,

whatever the condition may be it has been brought about through adjustment or lack of adjustment; through knowledge, or lack of knowledge; through conformity, or lack of conformity; all causes originating in his own mind. The power has been given unto him to shape his life in accordance with the divine plan, the thoroughly harmonious, true way. If he refuses to do this then the sorrow and pain from which he suffers is not to be considered as punishment for disobedience, but rather as a reminder that he is not attuned, that he must do the tuning of his own life; that harmony is the key-note of his being, and he must study the harmonies of life just as much as a composer or a musician would study the harmonies of music; he must study them too, not as mere theories concerning his life, but rather as theories demanding practical application on his part. In this way only can he prove these truths.

We might compare humanity to all the different notes in music. We know that each note is necessary, but we know also that each note has a definite relationship to all the other notes, and that if this relationship is violated, discord is the result, not that any note is discordant in and of itself, but it is the right or the wrong relationship that it bears to the other notes. The sounding of one note does not produce a discord, neither does it produce a har-

mony. It is the action of the one in its relation to others that gives harmony, or the reverse. Each note has its place in the octave; each note can take its place in a higher octave; so each person has his place in the octave of life, but he cannot take the place of any other person; he can take his own place in a higher octave of being, if he wills so to do; in doing this, he does not lose anything which belonged to him on a lower octave, but only adds to what he has acquired, just as any one note in music redoubles its vibration in the octave just above.

The golden harp that we have been told people are to play in the New Jerusalem, may be something more than a dream; it may symbolize the music that is unexpressed, or only to a small degree expressed in life at the present time; that each life is a part of the grand symphonic whole; and that in the future, each shall play that part in the celestial orchestra that one is best fitted to play. There is music in everything; music in the upward trend of the sap, after the long winter has passed, as it goes to the topmost branch to nourish it, causing a new vibration, a new thrill of life; there is music in the growing grass, in the opening flower. It is something more than figurative when we are told that the leaves clap their hands and are glad. Man is the very epitome of all the music to be found in nature, but he has

not realized it; he has only partially discovered it; he is not fully aware that every musical instrument created by his own mind and hands is summed up in his own physical organism; he is not yet conscious that the Spirit within him can use this wonderful orchestra to produce the most perfect harmonies in life, to produce more wonderful music than the ear has yet listened to, for the ear is not yet attuned to the higher harmonies of music.

Occasionally we find that a note sounded on one instrument will produce a corresponding vibration of a note in some other instrument. Whatever we see taking place in a small way in man's outer world is taking place in a larger way in man's inner world. There are people who are so closely attuned to each other that their very hearts beat in unison; that there is an instantaneous response of thought with thought, feeling with feeling. Sometime it will be known that all nature, that all life is vibrating to the pulsations of infinite harmonies; that the attunement is not merely that of two or even a few individuals; that these only help to form a part of the great octave of which every note is necessary from the lowest to the highest, and upon which the great Universal Spirit breathes, producing harmonies far beyond the range of our present hearing. To each person it is given to fit himself, to attune his own

life to the universal harmonies of life. Through any given quality that he is consciously in possession of, he can attune himself to the same quality in the lives of others; he can add to the volume of life in others, he can draw from others a greater volume to add to his own life; he has within himself a tuning fork, wherewith he can test and find whether he is in harmony, in key with others; he has also a magnet within his own life, that is attracting to him from out the unseen, whatever he is attuned to; whatever he is giving in life, he is receiving in kind from life, his every thought and feeling, producing as it does, a vibration in his own life goes out and touches all kindred vibrations in the lives of others. If his vibration is inharmonious, then he vibrates to discords, and these mental inharmonies and discords set up similar conditions in the body, and a disintegration of the physical begins. If there is going out from him harmony of thought and feeling, there comes back to him the same response from all others that he has become attuned to.

I wrote in only a partial way when I said each person represented a definite note in the grand octave of humanity. Let me say in a more complete way that each person represents the whole octave of notes, and that those notes can be continually transferred from lower to higher octaves. It may

be that one has consciously discovered only one note of his being, but if he is using that in a harmonious way in its relation to other notes, then he is fitting, or preparing himself for the development of a new note; but it is only when he has unfolded to every note of his being, that he becomes consciously attuned to all people. There may be some one dominant note that gives to him individuality, an individuality that is not possessed by any one else, "for one star differeth from another in glory"; each thing and each person becomes perfect in its own or his own particular way. There is oneness of life and intelligence, but there is always diversity in expression. No two people can ever express exactly alike; so each has something to give to all; something differing in degree, but not in kind; and each has something to receive from all, in order that he may give back again in a new and living way. If we are adjusted to our fellow-man in the right way, we will find that we can receive something from practically everyone we are brought in contact. But at the same time, because of such receiving, we are in a far better position to give out of the fullness of that which we have received. We only receive, in order that we may give; there is a ceaseless ebb and flow, a constant giving and receiving, and when we come to understand aright the action of this law, we

will know that it makes for the inner harmonies of life, and the outer attunement to our fellow-men. In the highest sense we become truly helpful when we help others to help themselves. Let no one think that he can reap that which he has not sown. The quality of what we receive corresponds exactly with the quality of what we give.

In view of this, the questions asked in the beginning of this chapter are surely answered. The state of consciousness we are in at any given time serves to relate us to such consciousness. Weakness of thought or feeling relates us to the same weakness in others; doubt and fear attract to us the doubts and fears of others; this unfortunate state, dwelt upon, brings greater misfortune and greater loss. All must come, sooner or later, to see that their own lives take form after their own thoughts and feelings; that they must assume the full responsibility for what they are, or what they desire to become. The whole question is one of right attunement to one's inner and outer life. We attract to us what we are and what we give; and it is perfectly useless for any one to find fault with circumstances or environment, and claim that the present state is the result of one or both. We are what we are because of what we have felt and thought and done; we can make ourselves what we

desire to be only through feeling and thinking and doing all that we desire to become; we shall attract to us, out of the unseen, whatever we are giving to it; the laws of life do not give us something for nothing; for everything we receive, we must pay the price, and the price is nearly always in the same kind. We pay the price first; the receiving is later; it is not cash on delivery, but cash before delivery. We may be dissatisfied with this, but dissatisfaction counts for nothing; it is not as though one person were treated in one way, and another person were treated in another way, but the laws of life treat all alike; they have no respect for personality; the so-called good man who violates them is as amenable to their action as is the so-called bad man. It is with what measure we mete that it is measured back to us again. Our lives are what we make them, not but what circumstances and environment and our fellow-men have their effect upon us either for good or for ill, because they do; but it depends altogether on the relationship that we have established to all these things. In life, everything, and every person, is acting to some degree on everything else and every other person. Upon the right or upon the wrong action; that is, upon the lawful or the unlawful action, is dependent every effect. Each person sets in motion daily, hourly, causes from

which later he reaps effects. The causes are of his own making, the effects are also of his own reaping, although he is not always able to see them in that light. Man has free-will when his mind is attuned to the universal Will, but there is no free-will when the mind of man is in opposition; he is in bondage to his partial thoughts and emotional feelings; he can free himself only by bringing his life into harmony with universal Law and Order. If he is at peace with himself, he is at peace with all men; if he is attuned to his own heart and mind, he is attuned to God and man, so that it lies within the possibility of all who desire to shape their own lives that only the highest good shall come to them; it lies within the power of all who have become conscious of an inner knowledge, an inner life; and to consciously give a full and a free expression of it in an outer way should be the end and object of life. All things are possible to him who believes, to him who knows; as we know in part, we are able to fulfill in part; with the greater knowledge and the greater faith must come the greater fulfillment. I mean by fulfillment that through faith and knowledge we are able to accomplish in outer expression that which we first idealized in mind. Knowledge and faith should go hand in hand. Faith is the unseen substance out of which all things are made.

If we would use this substance in everything we undertake, success would crown our efforts. Doubt saps one's vitality. Faith is always constructive; doubt is destructive. Day by day, increasing in knowledge and developing greater faith, our lives become enriched, and the wonderful things we dream of to-day may become the glorious realities of to-morrow; but in order for them to become so, we must be living the dreams of yesterday to-day; vision first, but realization must be all that the vision contains; we know only in order to do, and through the doing, a still greater vision is evolved. Let us remember just this, that we can have what we want in this world by feeling, by giving, because these form the living magnet which attracts to us in greater abundance everything we feel, everything we think, everything we desire.

Never allow the mind to dwell upon anything that you do not want to see expressed; do not think for a single minute that you can think ill of any one without laying the foundation for the same thing to take place in your own lives. Whatever we feel, whatever we think for another, we feel and think for ourselves; in fact, it becomes a part of ourselves, and not only do we have it in our own nature, but we attract it to us from the nature of others. Why should we stand in the light of our own progress;

of what possible profit can it be to any one to feel, or think, or do an evil thing, only to have the same thing come back to him with redoubled power?

I have said elsewhere that we cannot think one thing, and express another; that we can, and we do express what we feel and think; we can determine for ourselves that which we feel, and that which we think, but having thought and felt, we must of a necessity give expression. Causes must produce effects; there is no way to avoid the effects of our own thoughts and feelings save by choosing the thoughts we think, and by being animated by the truest feelings. Remember that anger begets anger; that hate begets hate; that pride begets pride; that we continually draw from people that which we are giving to people; that love begets love; that kindness begets kindness; that good-will begets good-will; that if one dwells in true, positive, uplifting thought and feeling, then one can never express other than what he feels and thinks. We are told that God is in all, through all, and above all, and that He is working within us to will and to do; if we seek for God in every person we shall find God everywhere. Whatever we seek for in life, if heart and mind is given to the seeking, we shall surely find; whatever we desire for ourselves, we should desire equally for others. Life can become just as

great, and just as beautiful, as we choose to make it, or we can allow our lives to be so filled with cloud that the sunshine, the joy of living, is shut out. One can reach beyond the clouds if he will; one can leave the shadows of life behind, but only by feeling love and peace in his own life, only by showering on others that which he desires for himself; in giving in part one receives in part; in giving all one receives all. This should not be difficult of comprehension; he who runs may read. The way is a strait and narrow one, but all who will to enter it may find it. The reward is unto every man, according to his work. Let no one be deceived; real possessions are of the mind and soul; if one is possessed of the real riches of life, it is because he has given of his real riches to others; if he is storing up riches in heaven, it is because his heaven is not one that is exclusively for himself, but one that is being prepared for everyone that cometh into the world; the good of the one is bound up in the good of the all, and the all is essential to the one, and the one essential to all.

CHAPTER XI

THE SUCCESSFUL LIFE

THROUGH an intelligent use of all the powers man is endowed with must lie the true way to success in life. There is such a thing as the mind centering on the accomplishment of some one particular object and making a success in so far as that object may go, but one cannot conceive of real success that is confined to only one end or purpose. A man may be a genius and do one thing in a remarkable way, but if he is inefficient in practically every other way, as so often happens with a genius, he may give to others through his gift a great deal of pleasure, but his own world of thought and action becomes restricted to the field of his own accomplishments or similar accomplishments on the part of others. This is not a rounded out, fully developed life. Such a person comes in touch with humanity only in one, instead of in many ways; he is unable to appreciate the values that attach to so many things outside of his own sphere of action. It would seem to me that the really successful man is one who is able to take a large view of life; to

come in touch with it, not from any one point of view alone but from many; to be able to enter into all its great problems through the knowledge he has acquired by coming in contact with all the varying phases of life. In fact, he should be able to enter into the joys of the world in which he lives and, to some degree at least, into its sorrows in order that he may be better able to understand, and be better able to bring light to those who are in darkness, to bring joy to those who are in sorrow and thus add something to the real harmonies of life. A man, to be thoroughly developed, must be consciously in possession of, and using in his daily life, all his forces of soul, mind, and body. The question then of real success in life assumes large proportions, but let no one lose heart; such success may be attained when one sets oneself deliberately to work it out. The many things that are required for such success are worked out, one at a time, and the working out of any one particular thing is really the necessary preparation for the next upward step. There is a natural and lawful order about everything to be done in life, and one may soon come to understand this order if one desires such knowledge. At every moment in life there is some one thing near at hand that needs our attention; if we are mindful and make this our first object in doing, we shall find

after a time that, in all our doings, each thing will fall into its proper place, and we shall not be torn by conflicting desires. Since life is made up more largely of what people call the little things than of the great ones, the doing of the little things in the best possible way makes it easy for us later to do the greater things. But neglect in little things makes it impossible for any one to see the great things in all their bearings and therefore impossible for such a person to do them.

One of the greatest elements making for success in life is the knowledge of one's self, the knowledge of one's powers and their rightful use. Life in every one is demanding expression. The tree is known by its fruit; the fruit is the final expression of the tree; similarly a man is known by what he is able to express. Expression is, therefore, the fruit on man's tree of life, and if the expression is good the tree must be good. True expression is the result of true control, and the mind controls its thoughts so that one thinks what he wills to think; therefore when the mind becomes centered on what it desires to do, it has acquired control and the right use of its faculties. When the soul is dominated by its highest feelings so that in all man's work there enters something of the real joy and hope, the real love and faith, then the man is using the real forces

of life; he is putting himself into his work and will attain success because he deserves it. One need not hope for or expect success who is undeserving of it. The man who thinks only of how much he can get and how little he can give, is not deserving of success. The truly successful man is the one who enriches the world and who thinks far more of what he can give to it than of what he receives from it. We are always thinking that material possessions should be our rewards for all effort expended by us, but the reward is with the worker in his work. True expression is far greater than possessions. Possessions are often only hindrances to further development; they stand in our way of progress. We are so busily engaged in trying to keep hold of them that they interfere with real acquisition. Remember, however, that success does not, of necessity, include material riches, although with many this is the aim and end of life. Material riches may be, to a limited degree, an expression of a successful life, but if this were all, life would be a failure rather than a success. There is a law of compensation ever at work and in the action of that law one might lose worldly goods and yet inherit eternal riches, or one might enter into worldly possessions and lose the heavenly. Whatever we want most and are most willing to work for, that we re-

ceive. Whatever we seek we shall as surely find.

It seems to me that the greatest joys of life must come through true self-expression; that anything which hinders or retards such expression will deprive us of much happiness. It is Carlyle, I believe, who says that the development of character, and not happiness, is the chief end of life. Some one else has said that, while Jesus had promised His followers peace, he never promised them happiness. This may or may not be true, but there is as great a quest for happiness as for character or for peace. The longing desire for it in the mind of man is evidence of its reality; in fact, happiness should be the accompaniment of all harmonious development and when one is happy in his work he will do better work because of it. It is the very joy and happiness that, entering into one's work, makes it living work, something that is vibrant with the real force of life. We all get what we deserve and we deserve only that for which we work. We can have what we desire if we are willing to pay the price, but we must render a real equivalent for what we receive. This applies to everything in life, and there is no true conscientious living and working that does not bring its own reward, because people make their own rewards and merit their own punishments. Man makes his own fate.

If we could only understand such things in early life it would save us a great deal of trouble and useless effort; not that there really is such a thing as useless effort, for all effort has some meaning and some purpose, but I mean that a great deal of effort gives insignificant results, and results should be commensurate with one's efforts. There are right ways of doing everything; there is also a partial or imperfect way. Why should any one take the hardest way of doing anything in life when he might equally well choose a much easier way and obtain more permanent gain? Knowing and doing should go hand in hand. He who is unwilling to know, that is, will not take the time or trouble to acquire knowledge, will certainly find himself deficient in his doing. In life there should be a constant effort to attain knowledge, not as a mere acquisition, but knowledge intended for definite ends and purposes.

If we were to give the same amount of time to constructive thought that we so often give to destructive or idle thought, we should day by day find ourselves better equipped for the work we are engaged in doing. All of life lies in the working-out process. There is continually something to be known and something to be done. Work is a necessity to man's salvation and no great life has ever

expressed itself on the planet save through work. To be great, we must work; to be successful, we must work; to accomplish anything worth while in this world, we must work; and the more we work, and the better we work the more successful we shall be. It is as well for us to understand first as last that success in life is to a marked degree dependent on the relations we bear to others; that people can aid or hinder; that sometimes a person who has developed unusual power may find his whole life retarded and cramped by the people he associates with. There are people in this world whose whole lives spell disaster, and who are not only continually working injury to themselves, but injury to others; if we choose to relate ourselves to such persons, then we must take the responsibility for our own action. It is useless for us to waste time in trying to help people who will not help themselves, who have not got a realizing sense that they must work for themselves instead of being dependent on others; and such a sense will come to them far quicker by leaving them alone to fight their battles than through any efforts we can make in trying to put and to keep them on their feet. The world is filled with a false charity, a charity which tends to make parasites of people instead of strong, independent, self-reliant people who are able to understand their

own needs and how to supply them. If we want to do things in this world, we must associate with the people who are doing things. I do not mean that people should not exercise sympathetic interest in others who are in need, but that interest should be carried only to a point of helping them to help themselves. When it is carried beyond that, it is a positive hindrance to the development of both. All people in the world who are healthy and strong should be engaged in some kind of work, work that is sufficient to provide for their daily needs. In fact many people who are weak would undoubtedly be strengthened if they made an effort to do something; their minds would become absorbed in the doing, and to some degree would be withdrawn from their weakness or disease, the work giving them opportunity to renew and strengthen their minds. In a really civilized community there should be no drones, no people living at the expense of other people; and no one would ever aspire to a success whereby one lived a life of idleness at the expense of those who worked for him.

A true employer is one who is as actively engaged in his work as any one of his employees. The relationship that we bear to others in life is of far greater importance than we usually suppose. There must be real co-operation on the part of employer

and employee. How can any employer expect to get faithful service from the employee when he is not interested save in the amount of work he can get from him? He must learn to be as much interested in the success of those who are working for him as he is in his own success, for he cannot possibly gain true success if it is going to mean some one else's loss. With what measure we mete it is measured back to us again.

The laws of the Infinite are very exact in their working. One should never give to another something that one would be unwilling to receive oneself under similar conditions. We have a perfect right to expect from others what we are giving to others, but what grounds of reason or of logic have we to expect more than we give? Furthermore, even if we do expect it, we are not going to receive it. Such persons may get the eye-service or the time-service, but the service which comes from the heart in not theirs unless they give such service.

Many people in this day and generation, in their haste to get rich, forget many of the great principles which have, at one time or another in the history of the world, animated and controlled its best thinkers and workers. Even though riches may come, not having been acquired in the true way, they bring no satisfaction; yet even out of worldly riches

there may come a certain sense of satisfaction if they have been acquired through personal effort, and through honesty and integrity in one's dealings with others. Whatever we expect out of anything in life we must bring to it, and must put into it; we cannot hope to reap that which we have not planted. It is what we bring to life that makes life what is it for us. Honesty and integrity of purpose in our dealings with others serve to call out the same qualities in them. If we want people to have faith in us, we must begin by having faith in them; if we want people to be kind and considerate in their treatment of us, then it will soonest come to us through our showing kindness and consideration to others. In fact, whatever we want people to give to us we must first of all give to them; whatever we wish to receive from the world, we must first give to the world. Any one can make his life as great a success as he chooses; any one can make his life whatever kind of a success he chooses; it is for him to determine what he wishes to be and what he wishes to do, and then to begin being and doing. All that goes out from him returns to him. It makes little difference by what name you call it, good or ill; a man receives of what he has given and to the degree he has given; through losing his life he may find it, and through finding his life he may lose it. Everything is dependent on

his own state of consciousness. The whole matter has been committed into his own hands. He has the power to make or to unmake, the power to create or destroy. Each person who has reached the years of discretion and understanding must see that the whole life is really what he is making it; if he is satisfied with what he is doing, then it remains with him to keep on in the same way; if he is dissatisfied and feels that he has been making mistakes, then let him know that he has exactly the same power to correct a mistake that he had to make it in the first place. But the man, who sees the error of his ways and who seeks to overcome through right thought and action, is in a far better position than if, blinded by his own conceit, he goes on doing the wrong and expecting good to come out of it. What we bring to life's mirror is reflected back to us again; we can bring what we will, but the reflection will be the exact reproduction of what we bring, for it is not possible to avoid reaping the fruits of our own thoughts and actions.

One should be kind and considerate in all one's dealings with one's fellow-men. Judgment and condemnation of others should be avoided; neither should one be curious concerning any one else's life. The men or the women engaged in making the most out of their own lives should never find time to criticise

or to find fault with some one else's way of doing. Attribute to others the same honesty and integrity in working out their plan of life as you would expect others to do with you. Never ask a favour of any one that you would not as willingly grant to another. When you do not know definitely the right course to take in any matter rely on your intuitions to show you the way. One should never be persuaded into the doing of something that goes contrary to one's intuition. While one may listen to the advice of others, it does not necessarily follow that one should act upon it. The wise man is he who is willing to look at every side of the question, and knowing all its pros and cons, decides for himself; sometimes it is the part of wisdom to be patient until one sees the right course to take, but when such a course is evident then one should strike while the iron is hot, in no half-hearted way but should put the full measure of oneself into the doing. Prompt action is of untold importance in the vital things of life; hesitation or procrastination is often the greatest barrier to one's success. Never be timid or fearful concerning anything; know you are right, then go ahead. The man who is engaged in attending to his own business has no time to give to attending to the business of others, except when he is asked to lend a helping hand to some one else,

Meddling or prying into any one else's affairs is always to be deprecated. Whatever trust may be committed to one's care by another should receive the greatest care and attention, and if one does not feel oneself capable of carrying out such a trust in the highest and best way, then one should never undertake it.

Anything, to be well done, must get one's undivided attention, that is, there is a time for everything and whether it is a time for work or a time for play or whatever it may be, one should become absorbed in the thing on hand. In taking this course, everything we do will be filled with meaning. Things that are casual or commonplace are what they are because we make them so; all of life may be filled with interest and there may be a newness and a freshness in everything we do if in heart and mind we bring that vivifying interest to it. We should never reach a place where we are thoroughly satisfied; there are always new and better ways of doing everything. Opportunity seen and seized to-day opens fresh opportunities for to-morrow. Never be satisfied with well-enough; only the mentally and physically lazy are contented with such a fool's paradise. The old ways and means are never sufficient to express new ideals. There is no finality in anything; there is no ultimate perfection; progress is

eternal. One goal of attainment reached is the starting point for another. Give to life all that is best and truest in yourself and continue to do so. Make the world a better place to live in, for this is one object of life. Always be optimistic even in the face of defeat, because defeats are only temporary conditions; the defeat of to-day may only give us strength to overcome the same or even greater difficulties on the morrow. Optimism, courage, independence, self-reliance should always form a part of one's characteristics; if one finds oneself deficient in any one of these qualities, he should seek by every means at his command to acquire it. All real success in life is dependent on one's spiritual, mental, and physical evolution. Success is the expression, the fruit of that evolution, the outer evidence of the inner truth, the visible revelation of that which is invisible; the tree is known by its fruit; if the fruit of one's labours is wholesome and good to one's fellow-men, it must be self-evident that it has been produced through the lawful, orderly workings of one's soul, and mind, and body; that it is a true expression of right feeling, thought, and action; that is a real and substantial evidence of success in life. We can make life a success when we will so to make it, if that will is in thorough accord with the Universal Will and Intelligence. No one can afford to

drift through life; it has been given to every man to work out the Divine Plan that has been written into his life; there is a lawful and orderly way of doing this; the law is written into the constitution of man's being. Man can so co-operate with God that the outer man may become a true representative of God on earth; may attain to the measure of the full stature of a perfect man. This is the whole end and object of life. A man who is wise sees both object and end, strives to fulfill both, and in doing so realizes his highest good and his highest happiness.

CHAPTER XII

SUPER-MAN

FIFTY years ago the greatest scientists of the time claimed that there were only five avenues of knowledge, that all knowledge was to be derived through the senses. If this had been true, then the man with the highly developed sense-nature would have been in a better position to obtain real knowledge than the intellectual giant whose sense-nature was not so developed. In our own day, however, the most advanced scientists entertain no such beliefs. The mind is not a product of sense, neither a product of matter, but something transcending both. The mind is able to reach out and acquire knowledge and understanding that the most highly developed physical man, with every sense keenly alert, could never dream of, let alone acquire.

It is said that the elemental man has unfolded his sense-nature to a degree far beyond that enjoyed by more civilized or cultured people, and yet his life is bounded by a very narrow environment, and his knowledge is limited to a comparatively few things; while the man of mental attainments has a thousand-

fold larger environment, his knowledge reaching out to the very heavens, weighing the mass of the planets, determining the elements of the most distant suns; to him "day unto day uttereth speech, and night unto night sheweth forth knowledge"; his feet are firmly planted on the earth, but his face is upturned to the heavens. Slowly but surely the mysteries, the secrets of the universe are being disclosed to his mind, and all the varying forces of nature are being used to accomplish his purposes. What the mind conceives, that it is able to accomplish, and the things that at one time would have been deemed sacrilegious to have sought out, are the things which are now looked upon as commonplace, and in many cases, have to be left behind, in order to press on to still more wonderful discoveries. So that it may be said of man, as it was once written in the hymn that referred to God:

> "He plants His footsteps on the sea,
> And rides upon the storm."

The elements are coming to obey His will, and yet mind is only in its infancy, in the morning of a new day. Man has only begun his real battle of conquest, and he will wage this battle until all things are put under foot, until the victory is gained.

To a very great degree in the past, he has felt

himself subject, not only to his environment, but to all kinds of circumstances, and on every hand his freedom was restricted. He had at best only a low estimate of his own powers; he was a puny thing; a "worm of the dust," unable to control himself or the forces about him; subject to all things. He is now beginning to feel his strength, to look upon himself as the crowning work; from this time on, his battles will partake less and less of the physical. Mind will fight the real battle; the conquest of his world will come through what he is able to think, the forces of life will become his servants to obey his will. He has entered a new world that is not bounded by time or space, that is not even bounded by disease and death, a world in which he is going to overcome until the last enemy is destroyed; but the old ways and means are not going to prove sufficient either for his present or future needs, and it will be only as he leaves the old behind, and presses forward to that which is new that the victory will be attained and the real dominion and power will be gained.

In the old way he placed his dependence in symbols, forms and all external things; in the new way, soul and mind are going to be the dominant factors. All that pertains to this life, this material world, will be the clay in the hands of the potter, out of which man will fashion a new world, a kingdom of

God on earth, an expression of an Infinite Plan; one that is found in his own consciousness of life, one that must take form and become the very image and likeness of what he, in his upward way from the earth to the heavens, from humanity to divinity, has thought and felt. The advent of the new man, Nietzsche's "super-man" is near at hand; the man who shall in no sense be swayed through material gain or possession, the man who shall in no way be subject to his superficial emotional nature, but the thoroughly poised man, who, through knowing and understanding that consciousness—feeling and thinking, is more than all else, shall enter into a universal, a cosmic consciousness and look out on all life as a ruler, a king, having dominion and power over all things, holding within his own hands the keys of life; subduing all things; controlling and directing, not only the full force of his own life, but causing all life, in its lower stages of development to respond to a newly awakened mind, a universal Will that admits of no obstacles; a never-ending, yet an ever-ascending life.

The new man instead of being a destroyer, will be a preserver, destruction being replaced by creation. The very forms will take on a more lasting, a more enduring nature, because of the permanency of the new consciousness that perceives life and intelligence

written into all things. For this new spring-time will not only have come into the life of man, but everything without will typify it, symbolize it. The desert shall blossom as the rose, and the whole world shall rejoice and be glad.

The new consciousness will have an Omnipotent, Omniscient, Omnipresent God as its center; and from this center of oneness will expand into a diversity of thoughts and ideas, all fashioned after the original One, all parts or degrees of a Universal Intelligence. This diversity of thoughts and ideas will in turn take form and become fashioned as things of beauty upon earth, an ever-expanding life and intelligence, an ever-diversified multiplicity of forms. The consciousness of the sense or elemental man, makes and keeps man a thing of this earth, but the consciousness of soul and mind makes man a divine being, makes man a son of the living God. The real battle of overcoming is not so much what man has to meet and contend with in his physical world, but rather an old consciousness, the consciousness of a past life and its activities; the consciousness of man, when he thought of himself as a miserable sinner, violating all the laws of God and being punished for such violation; the consciousness wherein he lived in a state of fear, battling for the preservation of the physical self; the consciousness of sin, disease and

death; all this has he written into his life in past phases of consciousness; a very Frankenstein of a consciousness; one that he had created out of false thoughts and emotional feelings, and it is this consciousness of the past which rises up as a nightmare in the present to hinder or retard him in his upward way. It is this subconsciousness of the past warring in his members so that the things that he would do he does not, and the things that he would refrain from doing he does. And so what seems to be the bad past rises up to keep man still in the bondage of earthly desire. It is no more the real I but the sin which dwelleth in us. Nevertheless, through true conscious thought and feeling there is being registered every day in the subconscious that which, in the process of time, will destroy the old law of sin and death, and make manifest the law of the Spirit of Life. The person then who would enter into the new world must see to it that all true thought and feeling is the beginning of his creation of a new world, is the beginning of a new life; that, as positive thoughts and feelings dominate, control and direct him in his every-day life that he is laying the foundation, not only for an eternal consciousness but also a habitation, a body that is to be eternal in the heavens; a body that is to be as eternal as the soul; a body that is to be free from sin and dis-

ease and death, a body that will truly represent his real, his eternal consciousnes of life.

The old consciousness can be overcome in only one way, not through denying it, not even through fighting, but through the substitution of the new for the old. In this way all real overcoming takes place. Whenever we stop to do battle with old states and conditions we are inviting defeat, we are giving undue power to the old consciousness, when real power is ever with the new.

The person who always lives in the newness of life, is he who will become more than conqueror. Every obstacle in life is overcome when one goes direct to his true center of consciousness, the vital consciousness of the Spirit within, and then acts in mental harmony with that consciousness.

Let it be remembered that all conscious mental action becomes later subconscious, establishing habits of thought and action, becoming an aid to true thought and action, or a detriment, a hindrance if the consciousness is false or untrue. Thus it is clearly shown that man makes his life what it is, that soul and mind, feeling and thinking can co-operate with life's laws that outer harmony may be as fully assured as inner harmony, that true mentality will express itself through a strong physical organism; that con-

sciousness makes our bodies just what they are, weak or diseased, strong or whole, that the keeping or developing of our lives has been committed into our own care, that through consciousness the body fitly represents all its varying degrees from high to low. Life is what we make it.

A man's enemies are those of his own household; all that he has ever been or done, all that he has ever felt or thought in the past, still survives in his subconscious mind, only waiting recognition or an awakening through conscious kindred thoughts or feelings. The wild animal, in fact, a whole menagerie of wild animals lurk in the jungle of subconsciousness, only awaiting some conscious impulse of anger or hate to become fully awakened, and to dominate life as it was ruled in the past. The savage hides in the labyrinths of the subconscious, ready to make war and destroy; when true control is lost by the conscious mind every phase of animal and human life are to be found hidden away in man's subconsciousness, and each wrong or false conscious thought or feeling goes to add to the sum total of that which existed before. One may think, when giving way to false emotions or evil thinking, that it is only a momentary condition in his life, but that which is momentary in consciousness becomes lasting in sub-consciousness; that which in the conscious mind seems to

live but a day or an hour, may live on in the sub-consciousness for countless days and hours; and let it be known that in our daily lives probably nine-tenths of our living is the direct result of sub-consciousness; that our health, our happiness, our peace of mind become largely dependent on sub-consciousness, at least until one recognizes the necessity for conscious, true, positive thought and feeling. If one could always be conscious of the Eternal Life or Spirit that lives, and breathes, and moves in him, in the process of time he would overcome every enemy; he could subdue not only every animal, but the savage that lives within. The only way to overcome every false condition of thought and feeling is through a realization of what we are in reality, sons of God, joint-heirs with Christ, endowed with eternal life and intelligence, a full recognition of our own innate powers and possibilities—possibilities as sons of God—powers derived directly from an Omnipotent Source. Living like sons of God, in a true consciousness of life, we could make the sub-conscious mind so that in time the sub-conscious would give back truth instead of a lie; would give us back riches instead of poverty; would render us health instead of disease; would bring peace instead of discord; yea, would give us eternal life instead of that lie of lies, a never-ending death.

But we are all so much like the man that Jesus told of in one of His parables, who sowed good seed, and then while he slept, the enemy came and sowed the seed of the tares. It is a significant thought that only while he sleeps is the enemy able to sow the seed of the tares. We are asleep when we allow the mind to become negative. In a negative condition of mind we become open to an influx of unreal thoughts and emotions from other people. The enemy sows the seed of the tares while we sleep; all negative thought is of the devil, who is the father of lies, and was a liar from the beginning. All negative thought is destructive; all positive thought is creative; we must be either building up or tearing down. If our conscious thought-plans of life are constructive, then the sub-conscious will become constructive too. Let no man be deceived; the seed which he sows in the conscious mind will be the fruit which he will reap in turn from the sub-conscious. Hatred begets hatred; anger begets anger; diseased thoughts beget a diseased body. "Whatsoever a man soweth that shall he also reap." If we are poor, if we are weak, the first cause has been conscious poverty and weakness; we have written that into life and we have become what we have written. Just as Pilate said, "What I have written, I have written," so what one feels and thinks, that is what

he becomes. It is not necessary, however, that any one should go on writing a book of death, when he can write a book of life, but his book of life cannot contain any of the errors or the negatives of the past. It must be a book filled with affirmations. I am one with all Life. I am one with all Intelligence. I am one with all the Health and Wholeness of Universal Health and Universal Wholeness. I live, I move, and I have my being in God. I have now eternal life. I am rich because all things are mine. I am powerful because my will is one with Universal Will. Through heart and mind I control and direct the full force of my own life. My rightful inheritance as a child of God brings to me every good and every perfect gift. All that heart and mind may desire is mine—is mine now. My kingdom of heaven is within my own life, and it is my privilege to express my inner kingdom in an outer world. God is for me, not against me. All power has been given unto me, and I have the eternal promise that "to him who overcometh he shall be my son, and I shall be his God." The deep within me speaks to the Everlasting Deep, and I know that I am son of God, a joint-heir with Christ having dominion and power both in the age that now is and in the age which is to come.

PART III

CHAPTER XIII

SHADOW WORSHIP

FOR ages mankind has been constantly living in the outside or in the letter of the word and as constantly failing to perceive the action of the indwelling Spirit. Man has apparently drawn his inspirations and his knowledge of how to live life from his outer surroundings; living in a world filled with many forms, his mind became centered on them and he gave to them values far beyond what they possessed. It was not enough that he should use them for legitimate ends and purposes, but he must become attached to them and enter into their possession. Later on this possession and attachment become an obsession controlling the life of man almost as if an evil spirit had entered into and possessed his life, so that instead of being the real owner and controller of material things, perhaps all unconscious to himself, he was owned and controlled by them. Any one may establish a wrong habit and in the process of time that habit becomes literally an obsession that controls his action; he may, in his own mind, deplore, and even seek to get away from

the habit, yet the force of it is so great that it is difficult to overcome. In exactly the same way man has established a habit of attachment to worldly things, without establishing any corresponding habit to heavenly things. He is filled with a desire to accumulate possessions and after he has accumulated, he is filled with all kinds of fears because he may lose, or others may take from him, that which he now calls his own. He believed that, in his quest for material riches, he was going to add to his mind's peace and happiness, but instead of doing so, he only added to his own fear and disquiet.

Many people have read how Aaron, at the request of the children of Israel, made a golden calf which they all bowed down to and worshiped. This has always been thought of as being exceedingly sacrilegious, and yet such worship existed ages before that event took place and has existed ever since. The world to-day worships the golden calf just as much as ever the children of Israel in the wilderness worshiped it. Out of the fullness of the heart the mouth speaketh—out of the fullness of desire there comes the full expression of such desire; and if the possession of material wealth is the animating desire of life, then to such the Inner Spirit, the God-life, will remain a sealed book.

Desire is prayer. If desire is centered on gold,

then the real prayer of one's heart is rendered to the god of gold, the golden calf. People may say that it is not the gold they want; that their desire is not for gold but rather for what gold will bring; but it is all one and the same desire—possession of things—and the person who seeks such possessions and fills his whole life with the thought of them, is further away from God in his desire or his prayers than the poor man who has never entered into possessions of any kind. "It is harder," said the Nazarene, "for a rich man to enter into the kingdom of God than for a camel to pass through the eye of a needle." On another occasion He said to a rich man: "Sell all that thou hast and give unto the poor: and then, come, follow me." For He saw that the man's riches were standing between him and the Kingdom of God.

A man prays for that which he thinks is going to be for his greatest good. If practically all his time is given to the acquiring of worldly riches, how is it possible for him to enter into any knowledge of heavenly riches? He may say that he desires knowledge concerning the inner, the spiritual life, but if all his attention is given to outer accumulation, then his acts belie his words.

All outer things are signs of power, but no outer thing is power. All outer things are symbols of

inner riches but all outer things do not make riches. The worldly mind is absorbed by the world in the things of the world. The spiritual mind is absorbed by the Spirit in the things of the Spirit. Let no man deceive himself by thinking it possible to serve two masters. Wherever mind and heart are centered, real service follows. One can be animated and controlled by the mind of the world but such a one cannot be imbued with the Living Spirit. One may find his way through outer symbols to spiritual cause but when he reaches this knowledge of spiritual causation, he has left all symbols behind; he can no more take them with him into the Sanctuary of the Spirit than he can take the gold he has accumulated with him when he passes out of physical life. All symbols are the shadows of realities. In going to the light all shadows are left behind. "Get thee behind me, Satan," is the command of the Master, and Satan must obey.

Occasionally you hear people say that they have no love of gold; that they desire it only for the power that it gives them. If one desires real power, let him know that it can never be found in that which is, at best, but a symbol of power; that it is the Spirit which giveth life and power, not the form. People may ask of what use are such material things, are they to be considered only a hindrance to man's

spiritual growth and development? No, everything serves some definite end, some purpose in the Divine Plan. But worldly things are at best only objects to be used as a means to some real end. The mind is not to offer up its prayer of desire for such things because every one who is in right relation to the Source of Life has everything necessary to life; so desire, prayer, should not be centered upon earthly things but on the Spirit. Worship should not be paid to the creation but to the Creator, "Thou shalt not make for thyself any graven image or the likeness of anything that is in the heavens above or in the earth beneath or in the waters under the earth, thou shalt not bow down to them nor worship them." Whenever any one places his hopes, his desires, in the external, he is bowing down before it and worshiping it; whenever any one places his happiness in the possession of material wealth, he is bowing down before it and worshiping it; whenever any one seeks health and strength simply through material ways and means, he is bowing down to the material and worshiping it.

Real happiness can come into the life of man only because of the indwelling Spirit of God making such happiness manifest to all who look within and desire and pray for it. Health and strength are gifts of God; they come to man as a natural outcome or

an expression of the Divine Life and Mind that is ever working within him to will and to do. "Ye are the temples of God and the Spirit of God dwelleth in you." "Every good and every perfect gift" is an expression of Universal Spirit and is given freely to all who desire, given ungrudgingly to those who seek. There is no worship of God in form—"neither in these mountains nor yet in Jerusalem" is God to be worshiped. "God is Spirit and they that worship Him must worship Him in the spirit and in truth." Anything less than this does not constitute true worship; anything less than this is idolatry, whether one knows it or not. It is all idol-worship, the worship of forms and symbols, the letter coming in between God and man—separating, disintegrating. The letter killeth, the spirit alone giveth life, giveth every good and perfect gift.

As I have said before every external thing symbolizes Universal Power; every external thing serves some particular need or purpose, and when it is rightly used and fulfills its use, it becomes a stepping-stone whereby a man may mount to a knowledge of higher things. But attachment to material things constitutes man's greatest obstacle in his quest for spiritual understanding. He may have everything that is considered necessary to life, and yet not be attached to, or controlled by them. Again he may

be in possession of but few things, but if his heart and mind are bound up in them, it makes him a virtual slave to his worldly possessions.

Elsewhere I have said that freedom is necessary to symmetrical growth or development. A man can never be really free who allows himself to become attached to or controlled by his material possessions. People should understand that material things are entrusted to their care only in order to make the best use of them. There is a statement in the Old Testament which reads: "The cattle on a thousand hills are mine." Nevertheless each individual who has few or many cattle in his possession never thinks of them in that way, but rather as being his own personal property. All things are simply lent to us for a season and we are held responsible for their use. We can give to everything its rightful use, and everything may be used to accomplish some good end or purpose. The use of everything in its right way will serve to establish freedom.

Often men strive for a lifetime to accumulate vast riches, giving up their whole lives, devoting their whole time to accumulation to the exclusion of everything else, save their sleeping and eating; their whole lives are measured by their possessions. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in ex-

change for his soul? For when a man is engaged in material acquisition, he loses all sight of his spiritual selfhood, his mind being so centered upon gain that he never takes thought of spiritual gain, and so becomes lost, as it were, in a wilderness of his own making. Then a time comes when he must leave all behind; his whole struggle and fight in life for the wealth of the world closes, and he not only loses all he has accumulated but he enters into his new life in a state of abject spiritual poverty and what then has he profited by gaining even the whole world? Of what advantage has it been when he has had to leave it all behind? Truly "ye cannot serve God and mammon." A man need not think that he is going to serve mammon while in the body, and God when he passes out of the body. What preparation has he made for any other service than that which he was engaged in while on earth?

But the acquiring of material weath is not the only kind of shadow-worship. The homage that is given to gold may be the greatest, but there are other forms of worship that are covered with a more specious veneer and which more readily deceive the minds of people because, superficially viewed, they seemed to pertain to the spiritual life. Let it be remembered that no form of any kind, whether in the heavens above, or on the earth beneath, or in the

waters under the earth, is to be worshiped; and yet, man's whole religious life is often made up of creed, ceremonial and form, and in connection with this there is a more subtle hypocrisy than in the worship of gold. Religious creeds, forms and symbols are all of man's making. Why should he worship anything less than himself? Why should he blindly accept and venerate creeds or symbols which have become musty with the ages? Originally, when first formulated, they undoubtedly were expressions of man's thought and feeling. At best they are not more than this. But a man's salvation must consist in what he feels, thinks and acts himself. It is not necessary that he should go back to a dead past, but rather should he seek to find the truth in the living present. "Thou shalt worship the Lord thy God and Him only shalt thou serve."

We worship God best when we are living in conformity with our highest ideals. We worship God most when we are rendering loving service to our fellow-men. The old is to be left behind; every new day should bring new desires and aspirations. No external thing, no matter how sacred the name or names it has been given, is to be worshiped. The highest form of worship is the communion of one's own soul with the great Over-Soul. The ultimate Authority is resident in one's own life and the

"I AM" is sufficient to guide one into the ways of all truth and righteousness. "Neither in this temple nor yet in Jerusalem" is God to be worshiped; neither in creed nor in ceremonial is God to be worshiped. The letter killeth—the Spirit giveth life. God is one God. He alone is to be worshiped and whoever promulgates the truth of this is his prophet. If God is one, the religion which flows from God to man must partake of this oneness, and any one, no matter what his religion may be or by what name he calls it, if he will leave its outer plane, its forms, creeds and ceremonials behind, and seek for its Spirit in the silence, in spirit and in truth, will come to know God. Creation is good; it is an expression of Divine Love and Wisdom but man does not touch God through his outer senses; the outer senses symbolize inner senses. Man comes into touch with Divinity, through the Divinity which is in his own life. He has inner senses which reveal to him the Presence of God. "The pure in heart shall see God." "No man hath seen God at any time," but the Christ, the Son of God that moves and lives in every soul, will declare, will disclose God to us as indwelling love.

The real worship of God must therefore come through man's divine consciousness, the consciousness which alone can come through the recognition of

the indwelling Spirit. How long shall men continue to deceive themselves by thinking that there can be any real worship of God in a blind conformity to anything or to all things that are purely external in life? How long shall the self-appointed priesthood or clergy seek to blind the eyes or to dull the ears of their followers in order that they may have temporal power? This was not the way of the Master whose servants they claim to be; yet the servant is supposed to be a true follower of the Master, a true expounder of His doctrine, and the doctrine of the Master was to preach the Gospel, a Gospel of great joy, a Gospel of glad tidings, and to heal the sick. Are the servants of the Master engaged in doing this? Is their Gospel one of glad tidings? Is it one of healing the sick? Is it one of release to the captives, of recovery of sight to the blind? of healing the bruised? No, the Spirit of His Gospel is covered up with all the non-essentials that have nothing whatsoever to do with pure and undefiled religion. They be blind leaders of the blind and because of them the world is filled with an idolatry wherein everything is worshiped but the one living and true God. His laws are either unknown or made of none effect, and men are kept in a bondage to false ideas. Religion should be as pure and spontaneous as the running brook, but whenever it be-

comes crystallized into creed or form it loses its effectiveness and retards spiritual growth.

The Spirit is just as much imprisoned in man's soul as the sun is imprisoned in the tree, or perhaps a better illustration would be the coal that is hundreds of feet beneath the ground, hidden away from the light. The only liberation that can come is through the destruction of the form so that the Spirit may free itself. With the crystallization, growth is at its lowest degree; activity has practically ceased, and the only hope is that into every form has been written something of the undying Spirit and that this Spirit will, sooner or later, bring about disintegration of form, just as the sunlight, stored up in the tree or in the coal, will eventually liberate itself by the consuming fire. Man may build all kinds of barriers between himself and God, but man can never destroy that Divine spark which is within his life, that Light which shineth in the darkness, which man, because of his earnest shadow-worship, fails to see; but a time will come when that Light shall become the consuming force to destroy all idols that man has made for himself to worship. Thou shalt worship the living and the true God and Him only shalt thou serve. Only in true service can there be any real happiness because man must become attuned to the Divine Laws, he must respond to the Eternal vibra-

tions. The soul within him must consciously become related to the Source of its being. A real help and strength will come when one is in harmony with the inner and the outer consciousness of life, when a man is at one with God and his fellow-man. Keep the mind open and free to receive, but receive only in order to prove. Know that one must think and act for oneself in a strong, self-reliant way before one can become of real service to one's fellow-men. Know that one must be led of the Spirit and that one may have knowledge of the Spirit through an ardent desire to know how best to live. Lay aside all weights which largely consist in attachments to the things of one's external world. Know that everything has its place and its purpose in the Divine Plan and then see to it that in your relationship to it, it is not made to do duty for something else. Things are good only when used in the way they were intended to be used. Do not make that which is greater subordinate to that which is less. Know that your soul is greater than your mind and that your mind is greater than your body. Keep the body subject to the mind; keep the mind subordinate to the soul and all will go well. You will then be living life as it was intended that it should be lived, in a thoroughly whole, a thoroughly complete way. Work together with God to perfect your own life.

Seek to live your highest ideals and remember that living means not only having ideals, but giving full and free expression to them. Try to be all outwardly that you feel yourself to be inwardly. Rejoice and be glad in all that you do. Know of a very truth that you are a son of the living God, endowed with life eternal, endowed with a wondrous capacity for love and joy, for happiness and peace. Live up to your very highest prerogative by worshiping and serving the one living and true God and know of a truth that it is that one God Who is working within you to will and to do. Put your faith and trust in Him, and in doing that you will come to know how to use all things in a righteous way; you will come to a full realization of what life really means. You can do this for yourself and no one else can do it for you. Work out your own salvation and when you have worked it out, you will have entered into the knowledge of the Kingdom of God, a knowledge of the power, a knowledge of the possibilities that even now exist potentially in the life, only awaiting their full recognition and after recognition their use. Use everything in the present with the thought that through its use will come greater power and richer possibilities. Worship the Lord thy God and Him alone serve. Leave all the shadows behind and press ever upward and onward to the light.

CHAPTER XIV

THE ASCENT OF MAN

IN man's development from the lowest primitive savage to the most highly developed civilized man there has been from first to last a lawful orderly progression. Viewed superficially, facts may seem to contradict this assertion. There have been periods in the world's history when human progress was at a standstill; yes, and there have been times when the hands of the clock of time seemed to be turned back, notably so, in what is known as the Dark Ages. But let it be remembered that what we see going on in nature is, in a larger way, taking place in the life of man. Humanity has its seasons of winter and summer, of night and day, of growth and rest, but day inevitably follows night. Just as the Renaissance followed the Dark Ages, so the night of materialism of the nineteenth century is being followed by a spiritual awakening in the twentieth. In life there is the ever-renewing process. Things seem to go and come again, but with their coming there is an additional something as in the growing of a tree, which shows its circle for each year of its

growth. It is always a circle, for the pressure from the heart of the tree is continually expanding the outer circle, in fact all the circles, so that the tree is growing greater and greater in circumference. Its winter is only a temporary period of rest, and in the spring-time its activities are renewed again. What is true of the tree is true concerning all life. The tendency is ever from that which is infinitely small to that which is infinitely great, and there are no retrograde circles but an ever-ascending life. The tiny spark of consciousness in the savage eventually becomes the living flame of spiritual light. The earthly Adam has, although only in a latent or potential way, within his consciousness the Image and likeness of God; nevertheless, like the tree, in his cycles of development he becomes the glorified Christ. Man's journey is from earth to heaven, from humanity to divinity. At times he is deflected from his course, just as one planet passing another is deflected for a time, but only to return later to its own orbit and continue its way. The pressure of circumstances and environment may deflect and retard growth to a degree, but nothing can stop the soul of man in its progress to a full, a perfect consciousness of God, Freedom, and Immortality.

Consciousness is the greatest factor in human existence; "as a man thinketh in his heart so is he."

What we feel and think that we become, that we express, but consciousness is a constant growing or, at least, it is an ever-unfolding of mind and soul, of Wisdom and Love. In its earlier stages it had to do solely with the things which appeal to man through his sense nature, these things acted upon his life for what to him seemed to be good or evil. They are the first beginnings of a human consciousness wherein everything is viewed in a partial or incomplete way. But human consciousness is taught through experience; and each and every experience in life brings to light some truth; and so, little by little, man comes through his many and varied experiences to realize his own relationship to life, and the necessity for adjustment to it. He sees all the evil to be simply lack of adjustment, a failure to realize his relationship to life and its environment. With the ever-growing consciousness there is an ever-increasing need to live that consciousness, to realize and become its highest ideals; for only in the doing of this, can man be at peace with himself and he must be at peace with himself before he can be at peace with God or his fellowman.

The horizon of life is, therefore, an ever-widening one; no matter how great an ideal may be to-day, if there is the conscious effort to live it, a still greater ideal will present itself on the morrow. Our ideals

form our inner consciousness and as we seek to give expression to them they become an ever-increasing factor in life. Through our ideals we may pass from one height of glory to another, but man will be able to do this only through living them, through being them. There is a Plan written into the life of man which at some time and somewhere must be fully expressed. Consciousness of this and a desire to know the Plan and work it out will be of the greatest aid in hastening the time when man, through knowledge and understanding, shall have worked out the full strength and freedom of his own life. With the ever-unfolding life there comes an ever-increasing consciousness. Before this consciousness, old things pass away and there is an ever-becoming, and yet never-ending newness. With this ever-increasing knowledge there come new and better ways of adaptation to life, of harmonious adjustment to environment, of the relationship of the part to the whole, co-operation with one's fellowmen for the mutual good and benefit of all, co-operation with the Supreme Life and Intelligence, so that one swings into an orbit where there is conscious co-operation with the Inner Will and the Universal Law. Law and order prevail, and all things are seen to be working for good; whereas, before such consciousness came, all life seemed to be chaotic—a battle-

ground in which the forces of good and evil were contending for supremacy, a battle in which the struggle for life ended in death. Only in the new consciousness is the victory gained; only in the new consciousness does man pass from death unto life; only in the new consciousness does man become a son of God, having dominion and power over all things. From first to last the whole process is one of overcoming. Each thing is good in its place; each thing serves its purpose in life, but in the onward trend of life we do not cross bridges in order to retrace our steps and recross these same bridges. No, the way is a strait and narrow way that leads ever upward and onward. We must leave the things of the past behind; we must press forward to those things which lie before; one height attained discloses new heights to be attained. In this way and only in this way can life become constantly renewed. There may be the occasional wait by the wayside, but there can be no retracing of one's steps.

The great difference between the old and the new consciousness is that the old consciousness concerned itself with temporal things; things which were coming and going; things in which change followed change. Then came desire not only to enjoy but to possess, and man instead of possessing was possessed, instead of being the master of things, he was

mastered by them, so that when he lost his much coveted possessions he became inconsolable over his losses. Life was made up of his possessions; to possess was the ruling factor in his life. The desire for possession took many and subtle forms. In one state of consciousness it was merely for the gratification of man's animal desires; in another, that he might receive the praise of others; again it became a desire for possession that he might have, and use power over his fellowmen. In fact in the lower consciousness, possession always meant the attainment of selfish aims and purposes, and because man is not separate or detached, but a part of the universal whole, his selfish desires could never become fully realized, there was always something to be desired.

Just as it was formerly said of Alexander the Great, when he had conquered all the known world, that he wept because there were no other worlds to conquer, so now if any one man could acquire all the riches of the world, in doing so he could never realize his mind's or heart's desire. He would still be as far from the goal of his ambition as when he had first undertaken his quest, for all external things are only outer evidences or symbols of inner forces, and unless one has entered into the consciousness of these inner forces, the outer things are meaningless.

In the outer consciousness man is ever trying to

realize health and happiness through those things which can bring to him neither the one nor the other, until at last in sheer disappointment he turns from the symbols and begins to live in that which is true and that which is eternal. There is nothing meaningless or purposeless in life; the outer consciousness was a necessary condition in the life of man before there could be any real inner consciousness, and the man or woman who has lived that outer consciousness in a strong aggressive way, who has fought out its victories and suffered its defeats, will far better appreciate the new consciousness when it comes. But with the coming of the new, the old order passes; every part is to be considered in its relation to the whole; outer things become subordinate to inner ideals. Man is no longer ruled but becomes a ruler of things; the slave has become the master, and all life takes on a new meaning.

The fundamental activity in life we know to be what we feel; next in importance is what we think; last of all what we are able to express in outer action. Consciousness thus becomes love, wisdom, and expression, and only as this order is followed is it possible for a man to know who or what he is. Only as this order is followed is it possible for a man to enter into true relationship with God and man, and into right adjustment to environment.

Only as this order is followed can a man ever hope to attain to the full mastery of his own life and to make circumstances with the aim of controlling his own destiny. This is no idle dream or the conjuring of one's imagination to make things seem otherwise than they are, but a glorious reality to all who, having left the consciousness of external things behind them for a season, are able to penetrate into the hidden mysteries of the Kingdom of God, which are found first in individual consciousness and are then realized through thought and feeling in a purely individual way. This marks, however, the beginning of a universal consciousness wherein individual will and purpose become one with Universal Law and Order. The mysteries of the Kingdom of God are all locked up within the human soul. He who seeks them shall find, and to him who knocks, the door shall be opened. But the Kingdom does not come unsought. Desire, prayer, meditation, are the ways by which it is entered. In the end all reach the same goal, but the man who knows what he is seeking and how it is to be sought is certain to realize his desire not only in a stronger and more harmonious way, but in a much shorter period of time than one who, in a spirit of unrest, seeks an intangible something without knowing why or wherefore, but only knowing the urge of his unrest.

From the elemental life of man all the way up, there is a preparation going on in order to fit him for the life he is eventually to live. In the elemental life where man's senses constitute his chief guide, the man who uses them in a strong temperate way soon passes the man who abuses them or who becomes weakened through intemperate uses of them. So it is, all the way through life. The true use of whatever talents or powers we may be in possession of brings with it the ever increasing growth, the ever renewing power. Physically we become strong through the use of every organ of the body; mentally we become strong through the use of every faculty of mind, and spiritually we become strong through the use of every attribute of the soul. Senses, faculties, attributes, are all gifts from the Giver of every good and every perfect gift. Man, having entered into possession of them, must use them to work out a full and complete salvation. Salvation will exempt his body from pain, disease, and death, and make it as immortal as is his mind or his soul. Salvation will also free his mind from degradation and a sense of sin, a salvation wherein it will be clearly seen that God and His creation are all there is, that man as soul, mind, and body is one with the All-Life, one with the All-Intelligence, and that the part is as eternal as the whole. Yes, man

is working out a salvation. Each man is working it out in his own way, and no one can do this working out for any one else. It is the task appointed and no one may or can enter into the Kingdom of God without having traveled all of life's pathway from the Adam to the Christ, from the consciousness of earthly things to the consciousness of heavenly things, from the weakness of the human will to the becoming one with Universal Will and Power. From first to last it has been a preparing of the way for the incoming of the Lord, a realization of our sonship, and we can well understand that passage in Revelation "He that overcometh . . . I will be his God, and he shall be my son." All the way from the Adam to the Christ men have been sons of God, but only the Christ has had the full consciousness of that sonship. We cannot act or be like sons of God so long as, in our consciousness, we look upon ourselves as miserable sinners, worms of the dust, outcasts from God. We shall be held in bondage to that consciousness, and while we live it in consciousness we shall express it in outer action. "As a man thinketh in his heart so is he."

The world to-day is filled with unrest; it is seeking for a panacea for its numerous diseases and pains. In its consciousness it still turns to external ways and means of finding relief. New material

ways and means for the healing of the body, new economic and social forms for the healing of the mind, and the soul is all but forgotten. Nevertheless the present unrest is in reality but the harbinger of the coming of a new day, not a day that is far off, but one that is near to hand, when the teaching of the Nazarene shall be understood as it never has been in the past, when many shall understand what He meant when He said "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," and when He also said; "The kingdom of God cometh not with observation: neither shall they say, lo here! lo there! for, behold the kingdom of God is within you." This new consciousness is only awaiting recognition; the person who seeks it shall find it, and the person who knocks, to him shall the door be opened, and a new heaven and a new earth shall be revealed to all who enter this new consciousness of the Life Eternal.

CHAPTER XV

THE MIND'S CULTIVATION

THE mind of man may be likened to a garden wherein grow many varieties of plants and flowers. First of all before the seed can be planted by the gardener there is the necessary preparation of the soil. The earth which is to form the coming environment of the seed has to be made mellow, as it were, through either plowing or digging up, and a general preparation has to be made so that the seed shall have every opportunity of growth. After this comes the selection of the seed and care must be exercised in order to get the best seed of any given variety or kind of plant. The gardener knows, too, that while all plants require the sun's light some need more of it than others. But even after the seed is planted his work is not yet done. He has made the conditions favourable for the growth or the development of the seed. The time comes at last and the little green blade forces its way into the light of an outer world. The trained eyes of the gardener recognize that the tiny plant comes from the seed he has planted. As plant after plant ap-

pears he recognizes the form that each should take; but ere long he finds other plants growing that are not from the seed that he planted. If he were to leave these plants to grow, they might choke out or retard the growth of the others, and so what is called the weeding out process takes place. Again if the season is a dry one his plants require watering; in fact, there is always something for him to do; his constant attention is required. And so in everything he does, if he is a wise and skillful gardener, he does it with a definite object in view; and in the end the results show that he is justified in all his doing, that he has gained a real reward for his unremitting toil and the knowledge used in all his labours. The one thing to be observed is an orderly succession in all that he does; the preparation of the earth, the selection of the seed, proper times and places for planting it, the weeding of the ground, the watering of the plants, etc.; if any one thing had been left undone in his plan the results obtained would not have been the same. Everything has its order, but everything is correlated.

So it is in human life. There is the soil in which everything grows; this soil we call the mind. In one respect there is a difference between what the gardener does and what the Supreme Gardener has done for man; for in the life of man the seed is al-

ready planted and it has been left for him simply to till the soil, to keep it free from weeds, and through unremitting thought and action to cause every plant that the Father has planted to grow until it blossoms forth in all its wonder and beauty of colour, and to weed out every false plant whose seed has found lodgment in the mind. If we are wise gardeners we shall use law and order in everything we do. We shall come to know that, while each plant may differ from all the other plants, as regards both form and colour, yet it is the one Life living in each, so that all the plants are correlated. All require attention and care on the part of the gardener; no plant must be unduly cultivated at the expense of any other plants.

Sometimes a gardener will pluck off the buds of a growing plant, leaving but one bud that grows ever and ever larger until he has a glorious flower; but this flower has been produced at the expense of many other flowers, all as beautiful and as perfect in their way, although none of them as large as the single one. Yet the many buds, if left unplucked, would have given a greater quantity than the single one could be made to do.

In the garden of life we sometimes destroy many buds in order to have one beautiful flower. Other people looking at this flower call it *genius*—one

flower and one alone, developed at the expense of all the rest. What we need more than all the rest is to cultivate life's plants so that every bud may blossom forth in its own beauty; that life may be fully rounded out so that no one seed shall fail to bring forth fruit after its kind. Each plant and each flower has in use a beauty of its own; one is as necessary as another. There is order in growth so that one may blossom sooner than another, but each seed or talent God has written into the life of man must grow and bring forth fruit after its kind, and the wise gardener will be the one who is just as mindful of the growth and development of one seed as of another. The man without knowledge of gardening would have comparatively little success even if he had everything necessary, the soil, the seed, the fertilizer and the tools to work the soil with, alongside of the skilled gardener who had exactly the same things to work with but who added to that the knowledge he had acquired through his experience in gardening. Hence before one can have perfected results he must have acquired the necessary knowledge to get such results.

Knowledge comes to us in many ways, sometimes through one's own experience, sometimes through watching the experience of others. Knowledge to some degree is necessary in everything we do, but in

the cultivation of it we should always see it not as something that is final, but rather a means to an end. Knowledge shows us how to cultivate all the seeds planted in the garden of life, but knowledge does not cause them to grow; only when knowledge is reinforced by action will the growth take place. One need not hope to receive without giving.

Clearness and conciseness of thought is a necessary adjunct of knowledge. That which is vague and indistinct in the mind can become neither fully nor strongly expressed, and expression should be the natural outcome of knowledge. Every thought should, therefore, picture itself in the mind in a clear, concise, and distinct way; but before this can be done the mind must become thoroughly centered on what it is thinking. This centering will tend, in turn, to give full outer expression to the inner thought either in the spoken word or in the more physical action. We might call this the seed of *thoughtfulness*. Thought-ful means the whole or the complete thought. From thoughtfulness comes the tactful speech.

Tactfulness, although a small plant, is, nevertheless, a true one. Deceitfulness is its contradictory or the weed that should be uprooted. One should learn to be straightforward but tactful in his speech with others; and being this, he is going to save a

great many heartaches which often come from honesty of purpose but a decided lack of tact.

Practical application is another blossom on the tree of knowledge, for knowledge is of little value unless one is able to use it. There is a very practical side to life that no one can ignore with impunity. While the greater life lives in the ideal, yet every living ideal must find outer expression; every seed must unfold, must grow in order that it may speak or tell the world that which was written into the heart, the life of the seed. Expression, therefore, is the natural outcome of all knowledge. Theories that are never applied are like so many seeds that have never been planted, and are, therefore, of no use until they are planted or applied. "Whatsoever thy hand findeth to do, do it with thy might." Apply the mind to the acquiring of knowledge and then to the use of it.

Ideality is not of the tree of knowledge but is one of the most beautiful flowers from the tree of life. Ideality fills the mind with wondrous visions transcending those that the outer world has to offer, and yet ideality is only the foretaste of the things that are to be. The greater things are yet to come, and ideality, in order to grow and to unfold to her all her inner beauty, must be thoroughly cultivated; it is only through the living of the ideal that such

growth continues. Our ideals hold us to strict accountability; failure to live and manifest them brings the only real judgment or condemnation that man will ever encounter. Each man's ideals form his real court of justice where judgment and condemnation are meted out for the failure to live what one has been able to perceive. No matter how glorious the ideal may be that enters into the mind of any one, that ideal is there because it is possible of realization. No ideal can be too great or too high for man to realize, to manifest, to become. He alone is a true man who is loyal to his highest ideals. The ideal is always strengthened and made permanent through courage and perseverance; one also requires the courage of conviction. When a man is convinced of the truth of anything let him courageously stand fast, a living expression of the truth. What matters what the world thinks or says? The world said John the Baptist was possessed of a devil, and that Jesus of Nazareth was a glutton and a winebibber, and a friend of sinners. If we are courageously steadfast to our highest ideals, the world will without doubt judge and condemn to-day, but in the future time will rise up and call us blessed.

There is one plant in the garden of life that cannot be ignored without serious consequences. Men call it *concentration.* The person who cultivates

this plant is always thoroughly interested in his work. Because he is interested he finds real joy, and in all that he does he is happy in the doing. His work is a true manifestation of his thought. He works with ease; he works rapidly because his mind is centered on whatever he does. He brings the full force of life to his task and because of this he is able to accomplish all the little and all the great things necessary to a well-ordered life.

Meditation is the ascension lily; before it reaches its full blossom it is known as desire or prayer, but when meditation has blossomed to its full, true use, one is able to enter into the Kingdom of God, that Kingdom of love, and faith, of hope and joy, of light and peace. But meditation is a rare plant because few care or know how to cultivate it, and while one is cultivating it one must give to it one's full attention. He must shut out everything that has to do with the outer world before he can enter into a consciousness, by the aid of meditation, of an undiscovered world that is both within and without but whose gateways are closed until, through meditation, he knocks and the gate is opened. Cultivate desire; cultivate prayer; cultivate meditation; because in this way and in this way alone does one enter into the life and peace and the joy that are eternal.

Patience is the little forget-me-not in this garden

where so many plants are blossoming. Patience is often overlooked or deemed to be of little value; but patience has her reward for those who appreciate her beauty. She does not thrust herself upon any one, but the person who loves her comes to know that she is necessary to the perfecting of many things in the daily round of life.

Unselfishness is the rose radiating out its beauty and its perfume to brighten, bless and uplift all who may come within its influence, giving them of its very heart-essence. In its wild state it existed at first for itself and itself alone, but it did so because it knew no better. People at first looked upon it as a weed, and designated it by the name of selfishness, but as the self came under cultivation it unfolded and blossomed into this beautiful rose.

It will be found that many plants in the garden of life appear at first to be little better than weeds to be plucked and cast away, but a closer investigation will show that they require only more sunlight to cause them to grow and blossom forth and take their rightful places as necessary plants in this garden. Therefore the gardener needs judgment and discrimination; he needs, too, to understand the relative value of every plant and blossom so that conditions may be made duly favourable for the growth of all. For each plant and blossom has its place, has

its need and use. All require cultivation, but some require it to a greater degree than do others.

Temperance is the sunflower that ever turns to the light, because a weed will grow up that is called intemperance and destroy the vitality of the plant. If one cultivates temperance in all things and in all ways, she will bring peace, rest, and real satisfaction. She disposes beautifully of her many rewards to all who cultivate her. She blesses, strengthens, and uplifts all her followers.

Wisdom is a rare plant that is often mistaken for another plant called knowledge. Wisdom has all the qualities of knowledge but possesses something more. Knowledge has many blossoms; in fact, the many blossoms often overwhelm the plant itself, and while the blossoms add some colour they emit but little perfume. Men call the blossoms *facts*. The great accumulation of these facts never shows as much colour or gives as much perfume as one blossom on the plant called wisdom. It is said by some that wisdom is only a higher degree or development of knowledge, but while there is some similarity between the two plants, knowledge had its beginning in the outer visible world, while the seed for wisdom came from the inner invisible. The great difference between the two in expression is that the blossoms of knowledge are called facts, but wisdom contains both blossom

and fruit which men call *acts*. The two plants grow best in close proximity and the person who cultivates both will be most richly repaid.

There are many other plants that require considerable attention when they are beginning to grow, and if the gardener is wise he will aid them in every way; and in the course of time he will find that they have established a habit of growing when they seem to grow just of themselves, without even the gardener's having to give them attention. From the attention they first received it has become the natural thing for them to grow. No one should leave them out of their garden, for no garden would be complete without them. Only those who grow them can appreciate them at their real worth.

There is one little group of plants all belonging to the same family. One is called *resourcefulness*, another *persistence*. Both more than repay one for their cultivation. Again there is another family called *truthfulness, firmness, generosity, loyalty;* no garden would be complete without these. One might dwell at length on their beauty but this is not necessary for those who cultivate them, and those who do not, can have no adequate knowledge of how beautiful they are until they begin to cultivate them in a very thorough way.

There is another family belonging to the pansy

group, I believe, wonderful in colour and perfume, but withal of a retiring modesty, so that they are not always appreciated at their real worth. They are known as *peace*, *gentleness*, *kindness*, *good-will*, *sympathy;* they add very much to the quality of one's garden. *Meekness* and *humility* also belong to the same family.

Far away back in the distant past, the Supreme Gardener planted one seed in life's garden; the blossom of the seed is called Love. In time came the different varieties of this one seed and people called them *faith*, *hope* and *joy*. But from the one seed of Love have come all the other plants and blossoms; all different degrees, different manifestations of the first mother plant. Ages have passed since the seed of Love was planted, yet few have learned of its real wonder or its real glory. Only the gardener who has tenderly cared for it; who has sought in every way to bring about its development, can appreciate its wonder or its beauty. Love is one glorious mass of white blossoms exhaling a perfume transcending that of any or all other plants. The blossom of *faith* is a gorgeous yellow, and *hope* is a royal blue. The garden that is in possession of these three most wonderful of all plants will have every other variety of plants growing in luxurious abundance, because where these three grow, their in-

fluence is so all-embracing that every plant responds to their quickening impulse. All draw their colour and perfume from the great white blossom. The yellow, and the blue, and every prismatic colour wherewith each plant and blossom clothes itself is a radiation or a differentiation from the first primal seed that was to produce the living blossom of life known as Love. Love is called the pearl of great price for which the seeker is willing to give up everything else in order to enter into its possession; but strange as it may seem, when one has surrendered every possession in order to obtain it, he finds that all his possessions, instead of being lost, are actually redoubled. Love can blossom only through inner desire. When the mind of the gardener is centered on the all-inclusive oneness of Love to the exclusion of all else, then will the plant blossom and grow, and with its growth will come the growth of all the rest. He will then come to know and understand that the different varieties of plants he has been cultivating are all children of this one. He has looked upon them, perhaps, as groups of families or distinct varieties, but now he understands their correlation; that there is a unity of life in all; that they all proceed from the one Source; that there is only one Life but a diversity of expression, that is in all, through all, and yet above all.

CHAPTER XVI

THE DEVELOPMENT OF TALENTS

AT present, in nearly everything we do, mental strain and physical tension enter, and because of this, an enormous loss of energy occurs. The average person in all probability does not put to a rightful use even ten per cent of the energy he expends. He may even now be conscious of the fact that concentration will cause him to do everything in an easier, better, and quicker way; and yet he blunders on in the old way so that when his day's labours are finished, he is mentally exhausted and physically tired, although he has really accomplished but little.

Man could, if he would, learn wonderful lessons from the animal forms which he considers so far below him in intelligence. The ant and the bee both know better, and do better, and accomplish more in their limited field of action because their efforts are put forth to a definite end and purpose, and their forces are used to the completion of such end and purpose. Tireless in their efforts, they succeed in accomplishing with their tiny bodies far in excess

of what the most highly developed man is able to perform. "Go to the ant, thou sluggard," said the Wise Man. Yes, we might go to the many insects or animals and learn lessons that would prove of profit, if put to a definite use.

We may say that the insect or animal knows instinctively the right thing to do; but if we all followed the instinct or the intuitive knowledge that we may all be open to, if we will, we should be just as industrious, just as thorough and just as successful in our sphere of action as the animals or the insects in theirs. What we need is to use all our forces; to learn, for one thing, to keep the mind focused on what we are doing; to persevere regardless of difficulties; to know that what we desire in mind or heart can take form in a tangible way in the outer world, can become a living expression of what we have thought and felt; that our grandest vision can take concrete form when we work with heart, and mind, and body for the full and perfect accomplishment of that end; but soul, mind and body must all work together in unison. In the accomplishment of any great end or purpose, it is not through the use of any one talent that we are going to make our greatest success but rather through the use of every talent that we are consciously in possession of. It is in this way and only in this way that we become real

creators, or real workers with God to do His will, to bring His kingdom into actualized being on earth.

In considering the use of mental forces we must understand that normal concentration precedes meditation. A word of explanation as to what I mean by the term normal concentration! Concentration has to do with man's objective life. Whenever he is using his mind to do the natural things that are required of him, in his every-day work, if he is keeping his mind thoroughly centered upon them, he is acquiring normal concentration.

True concentration of mind must always have some real, some definite object in view that is going to produce some real, some definite work. But people often try to acquire talents in other than a normal way, and some teachers tell their students to gaze steadfastly at a black spot on a wall or, while sitting, to fix their attention on their toes, to give up their whole mind to gazing in a mirror, to concentrate their sight on the light of a burning candle. All such advice is worse than useless. No true development of any kind can come from it. Concentration or meditation attained in this way is only a case of self-hypnotization. Abnormal methods can never give normal or natural results.

Each and every talent we truly develop comes through the exercise of faculties of mind put to some

real, some tangible purpose. People should not be deceived by the wonder-makers who profit through the credulity of their foolish, misguided followers.

Remember that all development comes through the exercise or the use of our spiritual, our mental, our physical gifts. Into everything a man does, let him put his whole heart and his best work, and he will develop the faculty of concentration in a normal way. Concentration is one end of a law of life and meditation the other. Through the use of concentration we use the smallest amount of energy and get the largest results; through the use of meditation we acquire that energy. Meditation is really the act of "feeling after God" in the inner Life. This "feeling after God" energizes one's whole life; and the energy thus acquired is in turn to be used through concentration in making one's outer life correspond as nearly as possible to the inner life, so that the inner is always taking form in the outer.

Outer desire is always the first step toward the accumulation of material riches. Outer desire gets its best results through relating itself to concentration. Inner desire is always the first step in man's quest after spiritual riches, and he best attains that end through prayer and meditation.

Concentration means mind at its highest degree of activity. Meditation means the highest degree of

spiritual activity. One has solely to do with the inner; the other has solely to do with the outer. One relates itself to spiritual causes; the other is constantly producing physical effects.

When one is thoroughly balanced between inner and outer, we speak of such a person as being poised. Keeping such poise is generally supposed to be a difficult thing, but just the reverse of this is true.

As an illustration, let any one poise the body by drawing the abdomen slightly in and holding the trunk of the body erect with the use of the intercostal muscles, then note the perfect ease and freedom of the body. Every part of the body is being used, but each organ being in its right place, there is a freedom experienced for the whole body which could not be experienced by taking any other position of the body.

What holds true of physical poise holds just as true of spiritual and mental poise, of which the physical is at best only an expression. There is a lawful and orderly way of self-expression and the person who follows this way will always be able to accomplish the greatest results. The natural way is always the easy way. The abnormal is always the strained and tense way which gives the smallest amount of results for the greatest expenditure of energy; it is easier to do right than wrong.

To the people who are straining after worldly riches, let me say that inner riches bring with them all that is necessary for the outer life. Then all mental and physical strain and tension, when one is living a normal life, shall pass away.

Through the right use of mind and body, true talents are evolved. Every talent we are in possession of is something that we have worked out. The talent first of all is latent in one's soul; then, through use of mind and body, it becomes a potential factor for good in man's outer life. The only life wherein man grows and develops his latent forces and possibilities is when he is using mind and body to the fullest extent without undue tension, or mental worry, or anxiety.

Whatever plane of action a man may be on, he will find, through doing his work in a faithful and hopeful way mentally, and in a strong yet not a strained way physically, that he will be furthering his every interest not only materially, but bringing about still greater development of his spiritual and mental and physical life.

When any one, in the doing of his work, no matter what it may be, is trying to do it in the best possible way it can be done, he is fitting himself for a still greater work. The reason why people remain in certain walks of life and never reach any higher is largely because they do their work in an indifferent

way. There never was a more pernicious doctrine that stood in the way of man's mental and physical progress than this one. Anything that is worth doing is worth doing well. Anything that we do well, we should try to do better. Only in this way can a real success be attained in life; only in this way can we unfold to our highest powers and possibilities, and attain the real measure of a man.

How can any one expect to perform great things in life if he is neglectful or does the little things he has to do in a slovenly way?

A man should once for all understand that if he wishes to live life at its full, he must be constantly working and as constantly improving on his work; that the work of yesterday, no matter how good it was, should have been improved upon in that of to-day. Progress is eternal. There is no finality; there is no ultimate but an ever-ascending scale wherein life is ever becoming renewed.

Even if yesterday was filled with new visions and realizations, yet the needs of to-day require a still greater vision, a still greater expression in one's work. It is in this way that the mountain heights in life are climbed. With each new height there is an ever-expanding horizon, an ever-increasing wonder and glory, an ever-widening world of beauty.

Life becomes great and wonderful only as we keep our eyes steadfastly fixed on that which is before.

Leave the things of the past behind; they might have been all good in their time and place, but their time and place have gone by forever. The life can only be kept new by new ideals, and by pressing forward for the fulfillment of the ideal. The ideal of yesterday should never be the ideal of to-day.

Into our own hands has been committed the working out of our own lives. Only as a man is faithful in his work can he hope to realize the fullness of life, can he hope to enter into a realization of the true joy of a life that is never ending. Everything in life that is worth having is worth working for, and for everything we receive we must pay the price.

Of late years a most pernicious doctrine has been instilled in the minds of many. It is this:—that they can get something for nothing. It is far more detrimental to true development than an older one held to by certain bodies of orthodox religions, expressed in the words of a hymn: "I am glad salvation is free. Salvation's free for you and me; I am glad salvation is free." Such doctrines encourage both mental and physical laziness. God has endowed us with many gifts of soul, mind, and body; but with them all we must work out our own salvation. It is not worked out for us by God or man. Our lives are what we make them.

Once, while in Florida, I was shown a little spot on the trunk of a fig-tree and was told by the owner that it was a parasite that lived on the tree. He gave me a magnifying glass and told me to examine it, and in doing so I found another parasite living on the one that was living on the tree.

The human parasites who expect to get something in this world for nothing will attract to them other parasites who will live on them. Only as people render an equivalent for what they receive are they really adjusted in a true way to life. Every dollar of the world's wealth is acquired through physical labour. Some one has to produce it by the sweat of his brow. When we take any part of this wealth from the world's store, we can rightfully do so only by giving some equivalent. That equivalent may be of a spiritual, mental, or physical nature, yet because we do give the equivalent we are entitled to what we receive and to all we receive.

Let none entertain the false idea that they can enrich their lives at the expense of others, without giving in return. There can never be anything lasting in such possessions. Sometimes people expend time and effort in trying to acquire wealth through dishonest ways and means, but if the same time, energy and mental effort had been given to some legitimate work, they would have acquired far greater

riches. The old maxim that honesty is the best policy is just as true to-day as it ever was.

Giving and receiving are the two ends of one law; and in proportion as we may give of whatever we possess—giving so that it will accomplish some definite good—we shall receive. The laws of God are absolutely just. They measure back to us what we have meted to others; not simply on any one plane of life, but on every plane of life. Let no one deceive himself; there is an absolute law of cause and effect; and whatever we give, be it good or bad, to any other personality or the world at large, we shall receive in turn as we have given.

It makes no difference how talented a person may become, if he ceases in his efforts towards still greater becoming his life becomes stagnant. It is only through work that we accomplish. Unceasing effort ever brings with it its own reward.

The truly great life is one that consists at first of living ideals, ideals that are ever growing, and a ceaseless effort to make such ideals practical is necessary in the every-day life of man. One should never be afraid of giving of oneself to the full. The man or woman who says "I receive only so much wages and I am not going to give of my work to any greater degree than I receive" will find that such a course is a mistaken one. Those who give fully and freely of themselves are the people who receive fully

and freely from others. Give and ye shall receive.

Into all our work we should enter with the spirit of joy; we should be thoroughly interested in all that we are doing; then there would be no lagging and no thinking about the time. It is well to remember that one's work is an expression of oneself. If it is well done, it shows intelligence in rightly directed thought and effort.

It is an old saying and a true one that there is always room at the top; but we are not to be "*boosted*" there by any one else; the only way to get to the top is to attain to it through one's own effort. Whatever one does, if one does it well, he will find that there are always others who are looking for such a person. Let any one learn to make himself invaluable and he is not going to be out of work. He is always going to find a fair return for his services.

Talents are given to us to use and through their constant use we attain to still greater power, while new possibilities are ever unfolding to our mental vision. Take the Great Master's advice:—"Whatsoever your hand findeth to do, do it with your might" and grow great in the doing. This is the true way; this is the only way that leads to a thoroughly successful, happy life, and such lives will ultimately be the normal lives of all men and women.

Some may ask, "When shall this new time come? Are we going to see it take place while in our physical bodies here on this earth?" The time will come when man is willing and ready to work with heart and mind for the full and complete realization of his highest ideals. Through individual ideals and effort shall the desire be awakened in the minds of the many for a better and truer knowledge of life and its laws. Yes, the time cometh and now is, cometh for those who are yet unawakened, but who shall yet awaken; others have already entered into the mysteries of the kingdom of God—the kingdom of God which existed before the beginning of time or things—have already tasted of its joys, and realized something of its successes; and have already consciously entered the pathway of eternal life. To such the beginning of the new world has already come; to such the old things have passed away, for they have entered into the newness of the real springtime of the life eternal. "The kingdom of God cometh not by observation!" Man cannot say "lo here, or lo there." The kingdom of God is a state of consciousness. This kingdom of God knows neither time nor space; it is without beginning or ending, but it is ever awakening conscious recognition on the part of those who with heart and mind desire to enter its domain.

CHAPTER XVII

THE AGE TO COME

SOME have thought that in a far distant past there was an age known to man as the golden age; an age wherein everything was different from what exists to-day, when men were God-like men, when absolute justice and equity prevailed, when no one was held in bondage to any one else—a land wherein every one was free to live his own life according to the highest dictates of mind and spirit. It was at a time before sin or death had entered the world, or else mankind had passed through all the varying struggles, such as life at the present is going through, and through desire and struggle, had attained to a full mastery of his own life. I like to dwell on that part of it, because, what any one has accomplished, what any single person or body of people have accomplished, can with the same desire, knowledge, and effort again be achieved. There are some who believe that the golden age lies before, and that whether one ever existed in the past or not, is of little concern, that there is one awaiting man in the time to come, that man's deserts

shall yet blossom as the rose; the time in which no one shall say "know ye the Lord? For all shall know Him, even from the least unto the greatest"; that the whole trend of evolution is toward this golden age; that this will be an age of justice and equity, that this will be an age of peace and good-will, that this will be an age when man's powers shall have blossomed forth so that whether his work be mental or physical, it will be a perfect work, a true expression of himself. How or why this age is to come, and why everything is going to be so much better, we are not told by the prophets much; nevertheless, the prophets seemed very sure of its coming. We know that the dreams of one age have been realized in another; that the most wonderful desires and aspirations that man can be possessed of are all possible of fulfillment. Therefore the golden age is no empty vision; it expresses the longing desire on the part of humanity for conditions which are not yet attained, and which in the present seem almost unattainable, so many barriers, so many difficulties stand in the way of their realization. Life is so complex, so filled with the problems of to-day, that the problems seem to be no sooner solved than the individual or the world finds itself confronted with new and greater problems; and so the golden age may seem to some a long way

off in the future, as it seems to others a long way off in the past. The whole great world never takes hold of any great subject altogether. There is no thorough unity of purpose or action, because at the present there are countless degrees of development, of evolution in human life; and the development on the lower plane cannot understand that on the higher, and very often when those who are highly developed would work for the good of those less developed than themselves, they find their greatest opposition coming from those they would help. At the present there can be, therefore, no united action on the part of humanity as a whole. Both in the past and present, the strong have exploited the weak, the rich have profited by the poor; coercion to further the ends of individuals or corporate bodies, or coercion of the government over its subjects, the dictation of the few towards the many has been, and is, common in every land, and so naturally, those who have been exploited for the interest of others, view with suspicion any effort put forward by the individual, or by bodies of men to alleviate or improve their conditions; believing from experience that some ulterior motive must be back of any such proceeding, and so the very people who could and would do the best toward bringing about the better state of society, find themselves confronted by hav-

ing all kinds of obstacles placed in their way by those whom they desire to help most. The task at best is an unthankful one, but this is no reason why any one should become discouraged and feel himself absolved from his work; pioneers in any department of life are those who have the most trying and the most difficult work to perform, but back of that work there is the compensation of incentive, and the interest that can never be felt to the same degree by those who later follow in their footsteps. The golden age is yet to come. It has been foretold by the prophets, but the golden age is not yet realized, and before it can be, man must work for its coming. No matter how great an ideal may be, when some people grasp the truth of it, from that moment on, the people who discern its meanings, who have grasped its truth, must set themselves steadfastly toward bringing about the desired end of the ideal, because ideals live in the minds of men in order to be expressed, no matter what barriers may have to be destroyed or overcome before the fulfillment of the ideal is attained. To some people who believe that the golden age lies before, and to the people who have some conception in mind of what this golden age is to represent, to them has already come the pioneer work that is necessary before such an age can come. Man is making his own world;

it is to be a world in which there shall be neither rich nor poor, sin nor disease, death nor the grave, a world in which man shall have made all things subject unto himself. All who are conscious of this unrealized truth must begin to work for its coming. The golden age will come first of all into the minds and into the hearts of the few people, and these few shall impart of what they have received to the many, and what they impart will be, as it were, the seed that shall later bear fruit in all lives that have received it, and from this seed there will come a new kingdom of man on earth. The coming of that kingdom is not to be realized in a day or a night, on the part of the world; there are countless things yet to be met and overcome. Whenever any one individual is meeting those things and overcoming them in his own life, he is an instrument preparing the way for the coming of the new kingdom. He is not alone working for his own good, but he is working for the good of the many; he is not alone working for the good of the present, but for the good of the time to come. None can tell how great is the influence they exert. All that each one can do helps to hasten the coming of that better day, and that better age. Whatever any person or any body of people may wish to see done in the world, let them know that the way of its coming to pass is through

the effort on their part to live what they would have others to live, to work while it is day.

The day of competition is nearing its end. There is no question but that it serves a purpose in the evolution of life. It helped to call out latent energy in mind and body; it began with individuals, but extended to nations; its prime object was first of all individual gain, then corporate gain, and lastly national gain; and usually the effort was to gain at some one else's expense, at other's loss. Corporate unity has shown that the few people banded together with a mutual object in view, can usually accomplish their ends and purposes at a smaller expenditure of money, and with a greater amount of results; so that in recent years partial co-operation has been steadily growing, and undoubtedly will grow until man fully realizes that full co-operation must become a law of life. Nature shows us that it is through the co-operation of all the varying elements that life on the planet is maintained; and it will be through co-operation, not confined to corporate interests, but world-wide interests, that all people and all classes and races through working together for the common good, enter into the real joy of living. The time is coming when high tariffs or low tariffs placed on goods by one country or by another will be unknown. The real protection will

be the effort on the part of the rich and the strong to help the poor and the weak; not to deprive them of their own initiative, or in any way to take away from their freedom of action, but to co-operate with them, to help them in the development of their own resources; in other words, to help them to help themselves. When a few of the nations of the earth come to see the value of reciprocity as between nation and nation, the rest will be quick to follow. Reciprocity, which may have to deal first with material things, will later become a reciprocity of ideals, and the more enlightened nations of the earth will be in a far better position to have their ideals received from the more unenlightened, because of just and equitable laws in their mercantile relations with other people. Greed and selfish desire on the part of any individual or nation inspires suspicion and antagonism in the minds of those against whom such greed is directed, so that the very good things that the individual or the nation might desire to do are often viewed with suspicion and hostility. Integrity, honesty, square dealing, in spite of all that may be said to the contrary, are still elements to be considered as necessary to real success in life, whether practiced by individuals or nations.

I have said elsewhere that everything begins first through individual effort, that it is through the

ideals and efforts of one individual that another's ideals and efforts are awakened; and so the real reciprocity of life must have its inception, first of all in the minds of the few.

The idealist dreams of a new and a better world; he communicates his dream to receptive minds, or to those who are already prepared for a new vision of life; he sees things in his mind not as they are, but as they should be; then a warfare begins; a war that is ever being waged as between the old order and the new. But the new must ever win out, because there is with it an ever-increasing, an ever-enlarging life. The ideal expands, it grows larger and more complete, while with the old, its life is an ever-receding one; it may for a time fight for existence, but the old must ever make way for the new; the old may have a force of habit back of it, and for a season it may seem as though habit were supreme, but the new has the force and conviction; it also has the accumulative value that accrues from other minds being continually won over to it; it may still be only a partial truth, but it contains a larger vision of life than did the old. The dreamer may dream dreams, but the dream until actualized, is not going to benefit mankind; therefore it is necessary for the dreamer to become his dream, to live it in so far as he is able to perceive it. The dream

of a true reciprocity has come to the world, but as yet it is more of a dream than an actualized reality. In a true reciprocity one should be as much interested in what he has to give as in what he has to receive; in fact, giving should always precede receiving. This is a part of the great law of life, the law of cause and effect, that cause is first and effect comes later; that one must learn to give freely of heart and mind before the external giving can bring about a real interchange; there must be this reciprocity of heart and mind, because this is the true order that everything should begin in man's inner life first, and later on be made manifest by the outer expression. When one learns to put thought and feeling into all his actions, he has discovered a part of the great secret of real living. Our thoughts and feelings constitute the seed which we are daily sowing, and from which the reaping comes later. Whatever the quality of the seed may be, the harvest will be like unto it. There can be a reciprocity which shall bring to the individual or to the nation all that heart and mind can desire; or again, the reverse of this may be true, the wrong kind of seed is sown. No one can expect to sow one kind of seed and gather another kind of fruit. Each seed begets fruit after its kind, and each seed must be planted before it can bring forth fruit, and

in all true reciprocity there is the seed planting time as there is in nature. We must all come to see that our own good is bound up in the good of the many, and he who serves the common good is of a truth doing the will of the Father. We come in closest touch with the great heart of Divinity when we are doing most for humanity. When we are serving our fellow-man, we are living a far more vital life than we could possibly do if we were working solely for our own selfish ends and purposes. It may be said by some that in taking this course one stands in one's own light, and that one's own development is being retarded, but the truth is that whenever any one is engaged in doing good for others, he is actually storing up riches for himself. He may not be conscious of this, perhaps it is as well that he should not be, for then his motives are disinterested ones; nevertheless, that of which he gives, he receives back again in kind. Even the very thoughts and desires we have for the welfare of others bring to us something that we could not receive without such thoughts and desires. No one can really profit at some one else's expense. One may have all his selfish desires gratified by another, without having any real satisfaction from them because they have not been fulfilled in the true way. The laws of life never intended that any one should get something

for nothing, and be made happy in such receiving. There must be a true reciprocity of giving and receiving. All real satisfaction comes when we are conforming to the requirements of life and its laws. We should be willing to allow others to help us toward the helping of ourselves, or to help in turn toward the helping of others in the same way. It is not that we should carry other people's burdens, for every man must bear his own burden, but rather that through mutual co-operation we may make it easier for others as well as ourselves to carry life's burdens. Every man works out his own salvation, but we may help in the lightening of one's burdens; we may make it easier for others in working out their salvation. Giving and helping each person according to his various needs or necessities, but ultimately the responsibility of one's own actions must be assumed. No one can live another's life. In the last analysis no one can know better than oneself what is necessary to life. No matter what we may think, the ultimate authority for every course of action is resident in the life of the individual. It is either altogether true that God worketh within us to will and to do, or it is not true; and if it is God or Universal Will that is constantly acting upon man's personal life, then by what right do we interfere with the action of this Will in an-

other? Do we know better, can we see clearer than the indwelling Father? No, the indwelling Father may not be recognized consciously by the individual as working within him to will and to do; nevertheless, whether conscious or unconscious, each soul is under the care and direction of an all-loving Father, who is just as mindful of the good and the real interests of one soul as of another. The enlightened soul is not living some other soul's life, but only holding up light to enlighten the way.

Living ideals, or ideals that are being lived, are one of the great means that a man may use to help his fellow-man, not by compelling him to accept his ideals or compelling him to live his ideals, but rather through having ideals and living them himself does he become a real helper to his fellow-man. In the absolute truth there is absolute freedom; knowing the truth and living the truth is what makes one free, and one in his own freedom never seeks to bring any one else into bondage. For what is freedom to one might be bondage to another.

In the process of development all men pass through the different planes of life. Sometimes in our anxiety for the welfare of others, we desire to have them on the same plane that we are, without regard to the intermediate planes that they must pass through, and that we ourselves have passed through

before we reached the plane we are expressing on. The elemental man must live his life according to divine plan; the intellectual man must be guided by his own intellectual knowledge of life; the spiritual man must use his own inner spirituality in order to give full and free expression to his life. We are parts one of another, but every part must fulfill its own functions, and no part should ever seek to usurp the function of some other part or try to control any other life than its own, save through legitimate effort where one is helping another who desires help; helping him to help himself. There should be this real reciprocity, this real help, which nourishes and strengthens both the giver and recipient, because, what we give to another, strange as it may seem, we retain for ourselves.

When a piece of iron or steel is rubbed on a magnet, the iron or steel receives the same qualities of which the magnet is possessed, and so it has the same action as that possessed by the magnet; and yet the magnet is not the loser; it has the same power to magnetize that it had before.

So in the giving of oneself to others there is nothing lost to the individual, while much may be gained by the others. It is not necessary in life that any one should lose in order that some one else should gain; the supply is an unending one, the

riches of life are eternal riches; we can give out of our abundance and still have an abundance. We are not allowed to squander or to waste without losing, but he who uses his riches and does not abuse them, will constantly grow in increasing riches, because in all giving there must be receiving; it is not one law for giving and another law of receiving, but giving and receiving are the two ends of the same law. "Give and ye shall receive." Only do not scatter your seed by the way-side. Wherever the soil is prepared for the reception of the seed, there sow your seed and a bountiful harvest will be the result. Use your best thought in sowing the seed, but have no worry or anxiety concerning its growth. When the seed is sown in the life of another we have nothing further to do with its growth. The other person who receives may use it, or refuse to use it, but the responsibility for its growth lies with him. Recognize that results are with God, with the God who lives in that other personality; and that each man, while he may receive the seed, may receive living ideals from others; it must become his own seed, his own ideal before it can bring forth fruit in his own life. The living seed, living ideals, are not the exclusive property of one individual, to have and to hold for himself, but are the property of all who will lay hold and make them his own; and so no loss

accrues to any other individual when this seed or these ideals are received by another from him. Each person must live his own life according to his own way, but in the living of that life, he may receive both aid and comfort from others; but live that life, and live it all in all he must; because each man shall work out for himself a complete, a whole salvation and enter into the joy of his own work. Each person must be blessed because of what he himself has been and done, and not because of what any one else has been and done. The reward is unto every man according to his work. If he has given much, he shall receive much; if he has given little, he shall receive little; if he has overcome many things, he shall be great in many things; if he has overcome in few things then he shall be ruler over few things; if he has suffered, he shall rejoice; if he has helped others in their suffering, then greater joys shall come into his own life. Whatever he has given to the world, the world shall give back to him again; whatsoever he has sown that also shall he reap.

CHAPTER XVIII

THE BROTHERHOOD OF MAN

"HE hath made of one blood all people who do dwell on the face of the earth." This statement must mean that the elemental savage and the highly unfolded, civilized man both have their source in the one Life, both are children of the one God. The only difference between what we term the highest and what we term the lowest is the varying degrees of development; and the way that one has taken, all have taken or must take. There are the same inherent possibilities in the savage that have been attained by the saint. We are all members one of another. If there has been a Divine Father-Motherhood, then that implies an All-Inclusive Brotherhood.

The most elemental races give evidence of being in possession, in an elementary way, of the same powers of mind that the most highly civilized nations of the earth are possessed of. Some may argue that, because one race of people have attained a high order of civilization in a comparatively short period of time, while another great body of people have

not attained it notwithstanding the fact that thousands of years have elapsed since they first peopled the earth, therefore such people cannot be classed as being a part of the great Brotherhood of humanity. Such reasoning, at best, is only superficial. In different parts of the world, environment has much to do with calling out one's latent power. We know, too, that the effort to adjust brings with it increasing knowledge; that in other parts of the world there is not the same necessity for adjustment to environment; that therefore progress is much slower, and that the mere lapse of years does not count for nearly as much in the progress of a race as other considerations. We know also that extremes are not favourable to development; that the extreme pressure of environment in the far north, where the great thought is how to get the necessary food in order to preserve human existence, or the other extreme in the torrid zone where everything grows in abundance and little if any effort is required to maintain physical existence, precludes growth; that the most rapid growth and development take place between these two extremes. Therefore it would not be fair to any people to measure their growth by time, for it is a well-known fact which often occurs that, when people are removed from one environment and placed in another, the change is conducive to growth.

All the peoples of the earth are linked together by one animating Life, one guiding and directing Intelligence. There is, however, a greater responsibility resting upon the highly civilized nations of the earth than rests on the uncivilized, for they have not only their own welfare to consider but the welfare of the less civilized. They must see to it that they deal righteously with the least developed peoples of life's great Brotherhood. To some degree they must become the cause or means by which the weak may become strong, by which the ignorant may become wise. They must symbolize light rather than darkness, they must be righteous as well as powerful.

When William Penn went to America, he made it part of his religion to deal with the savages as he would have them deal with him. Honesty and integrity entered into all his transactions with the result that the Quaker people never had any warfare with the Indians. But the Puritans and Pilgrims apparently left religion out of the question when they came to deal with the Indians with the result that for many years they were in constant warfare with them. Nevertheless they might have attained all their desired ends and objects without bloodshed by dealing justly with the people they considered inferior to themselves. Thus, wherever civilization goes, if its aim is to uplift and to benefit, uplift and benefit will

come to the less developed natives, but wherever civilization goes merely to exploit or to help the strong to steal from the weak, then the natives are going to learn first of all how best to use the same qualities of mind that are being directed against them.

Oppression and wrong dealt out to any people will, sooner or later, call out the same traits in those who are oppressed or wronged. Some of the strong nations of the earth seem to think that the weak and undeveloped nations are their legitimate prey; that in what they call civilized effort, it is the part of righteousness to destroy them in order that they may civilize. Even in this twentieth century in many parts of the earth many of the great nations are engaged in doing this very thing, destroying the lives of people, taking their property and depriving them of their God-given rights. And all this is being done under what is called Christian civilization. The gentle Nazarene, whose greatest object in life was to bring peace and good-will to all men, is made to stand, as it were, sponsor for this so-called Christian civilization, which has in it the cruelty of the tiger and the rapacity of the hyena. No, the civilization of to-day is not Christian, whatever else it may be. The weak are still the prey of the strong. Selfishness is still the dominant note of its being and yet, among its members, are to be found men and women

holding ideals that are in full accord with those held to by the Founder of Christianity. The hope of the world lies in the general realization and the fulfillment of these ideals by the mass of the people the world over.

The greatest strength of any nation lies in the righteousness of its ideals, the integrity of its thought; and the nation that is going to lead the world in the time to come will be the one wherein human Brotherhood is exemplified in the highest and best way. Of what use is it to Christianize the people of the world unless you can inculcate the real Christian doctrines of life? And how is any nation to inculcate into the minds of the weak and the ignorant something that they are not living themselves, something indeed that is a reproach to their way of living? Christianity is constantly being assailed, by those who listen to one thing and see another thing put into practice, as a religion of hypocrisy, cant, and deceit.

There are many people in many parts of the world who are not professed Christians but belong to what we, in our ignorance, have been pleased to call the heathen people of the world, but who are in reality living nearer to real Christian ideals than we are. What have we to offer them in exchange for what they possess? Why should we call on them to give

up their religion to become a faction of some one of the jarring sects of our so-called Christianity? Human Brotherhood is not fostered by taking away what one may be possessed of and giving nothing in return. If we preached less to the so-called heathen, and practiced more, we might set an example to them worthy to be copied by them.

For more than eighteen hundred years the Christian world has been calling itself Christian without being so in reality; for many hundreds of years we have been trying to enforce on other people at the point of the sword and the bayonet, Christian doctrines which we ourselves have not practiced. Among all the Christian nations of the earth, which one has fulfilled that command—"Whatsoever ye would that men should do unto you, do ye even so unto them"? or what Christian nation has given any heed to that law as stated by the Founder of Christianity:—"Whatsoever a man soweth that shall he also reap"? That which is true as moral law concerning any one man, is true concerning all men and all nations. A nation reaps what it sows. The nation that sows bloodshed shall reap bloodshed; the nation that sows injustice shall reap injustice. Whatsoever a nation gives to other nations the same shall be given back to it again, whether the gift be called good or evil. Cause and

effect are one; every cause is the seed of an effect like unto it. We sow the wind and reap the whirlwind. We pay the price of every wrong act and we receive the reward of every right act. We are the makers of our own punishments, and of our own rewards. A nation's ideals shall rise up in judgment against it. To whom much is given, of him shall much be required. If the Christian nations had not known of the Way, the Truth and the Life, they would not be held accountable, but because they have known and have failed, they must pay the price of such knowledge.

The armies that will come into being in the future will be armies of *con*struction instead of *de*struction. In almost all the great nations of the earth there are thousands of people who, more or less of their time, are unemployed, and who have absolutely no means of support save what they derive from their occasional employment. In many countries, if a man has no visible means of support, he is arrested and sent to jail and society has to bear the burden of this expense. There must be a terrible economic blunder somewhere when a man, who could work and, from the proceeds, keep himself in all the necessaries of life, is sent to jail and left in a state of vicious idleness at the expense of society, whereas the same society might have furnished him with work and left

him an independent, self-reliant being, not only adding through useful work to the riches of the world, but adding to the riches of his own mind.

In the United States there are many people who are opposed to what they call "government paternalism" that is, they object to the Government's providing work for a great army of industrial labourers in reclaiming desert land through irrigation, and doing such work as building embankments to hold the Mississippi or other rivers within bounds so that the enormous losses entailed on the people of such localities should not be incurred. Yet the Government must build jails and workhouses and support most of their inmates in idleness. Surely if a government can do this, it could give employment to a large army of men in improvements that would make either for national or state good. The men and women in jails, workhouses, and other similar institutions are parasites on the living, working body of humanity, and that not of their own will, but because Government or society have made them such; and thus society as a whole has, through an ever-increasing burden of taxation, to pay for the sins and crimes of its own making. The day will come when society will see that it is far better to keep all its numbers employed in some legitimate work than to support one set of men and women in idleness at

the expense of the nation, while another set of men and women are living in a state of extreme luxury and idleness at the expense of the workers. One state is as radically wrong as the other. People of every degree or station in life should be engaged in doing work of one kind or another. The drones among the wealthy classes exert a more pernicious influence upon the life of society than the drones among the poverty-stricken classes for this reason that, not being in jail and having liberty of movement, they become conspicuous in society and they influence the weak and the shallow-minded in the direction of thinking that idleness is really a true expression of gentility. A day will yet come when, if a man who is able to work, fails to work, neither shall he eat. For the ideal of the ages to come will be that, in communities, states, or nations, each individual shall be expected to work for the good of the whole and the whole to work for the good of the individual. There will be no sluggards or laggards, and all the people will rejoice in the work of their own hands.

In the meantime we move slowly, step by step, but always getting a little nearer the goal of our hopes and desires. Justice, mercy, and equity are, to at least a few of the people, becoming fraught with a new meaning. New and living ideals shall displace

the false or the partial ideals of the past. Every man shall bear his own burden but in the doing of this, society shall not lay on him any unnecessary burdens, but rather aid him in making his burdens lighter, aid him in the only real way by helping him to help himself. Then each man shall enjoy the fruits of his own labours; he shall not have to give the larger part of what he has produced to aid in keeping some one else in a state of luxurious idleness, and another part of what he has received to keep people confined in jails, prisons or workhouses at his expense, and because of having to do this, see the fruits of his labours, instead of proving a real benefit to himself and to humanity, literally wasted and squandered without accomplishing any true end or purpose. When society realizes true Brotherhood, the whole product resulting from the use of brain and muscle will be so distributed that the whole grand body of humanity shall be thoroughly nourished according to its needs. No thought of future poverty will then mar any one's life. To-day, if there were a righteous distribution of the annual products of the world no one would ever go hungry; there would be more than enough to supply the wants of all. But it is the fear of the poverty supposed to lie ahead that causes men and women to hoard their earnings instead of using them

for their own good and the good of others. They are storing them away for the advent of some evil day and thereby hastening the coming of that evil day, because, whatever we constantly expect will certainly, at one time or another, come to pass.

The mad competition which to-day exists the world over will also be done away with. The unnatural striving on the part of some to get ahead of others, to succeed, even if the failure of others is dependent on their success, will come to an end. Sooner or later we shall all come to understand that no real success is in any sense dependent upon some one else's failure, and then co-operation will become the keynote of a thoroughly united Brotherhood. In a small way we are beginning to perceive the benefits which flow from united effort, but no one as yet can tell the vast amount of good that will come to the world when men and women learn to co-operate in a thoroughly organized, systematic way.

Looking back on the past it might seem to many that the realization of Brotherhood was a far-off event, but let us remember that at the present time everything is moving with a rapidity that the world has never before known and that many things are being accomplished that the world hitherto has thought to be impossible.

Only a few years ago the Brotherhood of man was

believed in by the occasional dreamer; now among both the Christian and non-Christian nations of the earth there is an ever-growing body of people who are not only engaged in thinking and talking about it but who are putting forth more or less effort in trying to give some expression to it. There is still another side. In any great disaster which befalls a nation, the sympathies of other nations the world over are awakened to a far greater degree than has ever been the case in the past. Again, because of numberless inventions a closer relationship in literature, art and commerce has been established and this has brought with it a better understanding, by the nations of the earth, of the different viewpoints, desires, and needs of each people. Misunderstandings are usually at the bottom of most disputes, whether between individuals or between nations. There is, moreover, another factor not to be overlooked which at present seems to be making for war, but in the near future is bound to make for peace—the fierce competition existing between nations to get the largest possible share of the world's commerce. The battle that is being fought out is one for commercial supremacy. Nevertheless, when a nation goes to war it has very much to lose in the way of commerce and little to gain, so that in nearly every case, instead of its commercial interest being advanced,

it is being jeopardized. Great commercial bodies are beginning to see the truth of this and are anxious for peace, so that they can carry on, without fear or hindrance, their traffic with other nations. While this may not be the highest altruism, nevertheless if it aids in bringing peace to the world, then it is one step nearer the realization of a Universal Brotherhood and a kingdom of God on earth.

But perhaps one of the best indications of all is the work that is being done in England and perhaps to a lesser degree by some of the other nations of the earth, in pensioning their old people, insuring servants' lives against accident or death, giving thorough attention to having sanitary buildings for the poor, and in a universal effort on the part of its lawmakers to make conditions in life easier and better for those who, perhaps, have to bear the greater physical burdens of life. The reforms which begin with the people have a far more reaching effect on life in general than many people suppose. A nation that is just and upright in dealing with all classes of its citizens is eventually sure to carry that justice and uprightness into its dealings with other nations. The Anglo-Saxon race has been the great warrior-race of the earth, and it may well be that it is also to become the great peace-making and peace-loving race of the earth.

But before human Brotherhood can be realized in fact by a nation, equal laws, equal justice, and equal rights must be granted to all alike; the equality of opportunity must be open alike to rich and poor, strong and weak. An all-inclusive Brotherhood is not a question of sex, but one wherein men and women share and share alike; every right and every privilege granted to one sex must also be granted to the other. In a true Brotherhood of Humanity, the strong will never seek any undue advantage over the weak. If freedom is necessary to the growth and full development of a man, surely it is just as essential to the growth and full development of a woman; and the nation that is first able to perceive the truth of this, and that acts accordingly, will be the nation that is to be in the van of human progress the nation that will rule the world.

Jarring creeds and sects have acted from time immemorial to prevent anything like human Brotherhood, but the night of sectarianism is nearly gone. God is not the Father or the upholder of any body, sect, or creed. He does not give to one nation and withhold from another. He is the one God who is in all, through all and above all, acting in all to will and to do, regardless of race, creed or colour. All that is true in Hindu or Buddhist teaching is inspired of God. All that is true in the Hebrew or

Mohammedan religion is drawn from the One and only Source. All that is true in the Catholic or Protestant religion is true solely because of an indwelling Father who gives of His Light and His Love to all who may desire it. "There is neither Jew nor Greek, bond nor free, male nor female" in the sight of God. Humanity is one; all are parts one of another and the good of the part is essential to the harmony of the whole. There is not a God exclusively for the Christian any more than there is a God exclusively for the Mohammedan. There is no people that ever was, or that ever will be, which is favoured of God to the exclusion of any other people.

The individual, or the nation that lives in conformity with the highest ideals they may be in possession of, will make the best adjustments to the laws of life and derive the greatest amount of good therefrom, but this in no sense means that God has given them anything more, because of their goodness, than He has withheld from others because of their evil-doings. All who will, may drink of the Living Waters and be satisfied; the only thing that is needed is that the will of the individual or the nation should be brought into harmony with the Divine, the Universal Will and through such union that the All-Embracing Fatherhood should be fully realized. Yes, we are all children of the Father-Mother God,

and although we have lost sight, for a season, of our true heritage, our real birthright, we are at last coming to see that there is a real Fatherhood of God and an all-inclusive Brotherhood of man.

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